A VIEWE OF A SEDITIOVS Bul sent into Englande, from Pius Quintus Bishop of Rome, ANNO. 1569.

Taken by the reuerende Father in God, IOHN IEWEL, late Bishop of SALISBVRIE.

Wherevnto is added

A short Treatise of the holy Scriptures. Both which he deliuered in diuers Sermons in his Cathedral Church of Salisburie, *Anno.* 1570.

AT LONDON:
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ANNO. 1582.

To the godlie Reader.

THE preſent ſtate of theſe our dayes, and the honourable, and reuerent loue, that euery one of vs ſubiectes oweth to ſo gratious a Prince, as GOD in mercy hath ſet ouer vs: hath cauſed this ſmall worke to be perſented vnto thee (gentle Reader.) For, it carrieth in it ſelfe, and bringeth vnto thee a ripping vp, and an vnfoulding of that ſeditious BVL of *Pius Quintus*, that was ſet vp and publiſhed by FELTON, a rebellious traitour, in the twelfth yeare of hir Maieſties raigne, to withdraw thee from the obedience and loue that thou oweſt to hir Maieſtie, to hir Lawes and godlie proceedinges, and to this Realme thy deare Countrie.

To whiche is alſo adioined an other Treatiſe of the *Holy Scriptures*. Wherein is ſhewed thee the *authoritie*, and the *profit*, and the *pleaſure*, and the *neceſſitie* of the *word of God*.

Both theſe, the reuerend Father in GOD, D. IEWEL, late Biſhop of SARVM, deliuered to that

Church and people: in the great care he had to do his Maisters seruice, & to keepe the people committed to his charge, from incurring such offence to GOD, or vndutifulnes to hir *Maiestie*, or their own euerlasting damnation. His meaning herein was good toward thē: &, no doubt but they reapt the comfortable fruit of his godlie trauailes. The like mayest thou gather to thy selfe, by direction of the same his speeches thus drawn into short and compendious forme: if thou wilt reade them with diligence and iudgement.

If thou learne to humble thy selfe before GOD, and to seeke wisdome of hym: if thou searche the *scriptures* and make them thy guides to leade thee through the desert and wide sea of this life, as thou arte aduertised by the *later*: thou shalt soone espie the daunger of all such practises towardes disloialtie, aud rebellion, whereto the BVL driueth thee, which is disclosed in the *former*. For, it is not only
Prou.1. sayde by the wise man, *The feare of the Lorde is the beginning of wisedome:* but also set down by the Pro-
Ierem.8. phet; *They haue reiected the word of the Lord, and what wisedome is in them?* that is, therefore men become fooliſh, and do such things as are vnmeete, because they care not for the word of God: and therefore *Dauid* in his experience so confesseth, that *by the*
Psa.119. *commaundemēts of God he was made wiser than his enimies, and had more vnderstanding than āl his teachers: because the testimonies of the Lord were euer with him, and he did meditate them.* If thou settle thy heart to like and do those things which please God, if thou haue the loue of his word, hee wil teache thee the way wherein thou shouldst walke in obedience to him

him, and in dutie to hir Maieſtie our dread Soueraigne his ſeruant.

I truſt thou wilte take good inſtructions out of theſe twoo Treatiſes to thy *duty* and *zeale* to them both: and be thankful to God for that learned Father, who hath lefte a light vnto thee, both in ex-example, and by theſe and other his workes. whoſe ſteppes if thou ſhalt follow, thou ſhalt liue godly, and die with comforte, as a good ſeruaunt of thy mercifull GOD and *Father*. The benefites of his great trauailes taken in time of his life, are thine. And vnto the ende, he ceaſſed not to continue in the faith whiche he before profeſſed. For (as I, one of many yet liuing, can teſtifie) in the daye and night before his departure out of this worlde, hee expounded the *Lordes prayer*, and gaue ſhort notes vpon the 71. *Pſalme*, to ſuch as were by him. He thought good to ſay ſomwhat at that time, of his Bookes written by him, and ſet forth in Print; and alſo of his Preaching. In both which ſeruices done by him to the glory of God, and thy comfort: he made proteſtation of his good conſcience, whiche euen then, as he declared, witneſſed and ſhoulde witneſſe with him before God, that he dealt ſimply, and plainely: hauing God only before his eies, and ſeeking the defence of the Ghoſpel of Chriſt, and that the truth thereof might bee opened and maintayned. And farther gaue thankes to God that made him his ſeruaunt in ſo greate a worke; and then viſited him by this meſſenger of death, whiles he was doing the meſſage of God, in viſiting his Diœceſe: that then hee called him to reſte from his labours, when his weake body was ſpent

and worne out in ſetting forth the glory of God, for which he many times prayed, it woulde pleaſe God to let him be offred in ſacrifice.

Hee was at that time verye feruent in *Prayer:* which he poured out before the Lord aboundantly, and in great faith: crying often, *Lorde let thy ſeruant now depart in peace. Lord let thy ſeruant now come to thee. I haue not ſo liued, that I am aſhamed to liue: neither am I afrayd to die, for we haue a gratious Lord. There is laide vppe for mee a crowne of righteouſneſſe. Chriſt is my righteouſneſſe. Thy will be done ô Lorde, for mine is frayle.* With many other ſuche godlye ſpeeches. In the extremitie of his diſeaſe he ſhewed great pacience, and when his voice fayled that hee lay ſpeecheleſſe, hee lifted vp his handes and eyes, in witneſſe of his conſent to thoſe prayers whiche were made. Thus, being vertuouſly occupied, and wholly reſting himſelfe vpon the mercies of God through Ieſus Chriſt our ſauior, he rendred vp his ſoule to God, the 23. of *September.* 1571.

Be thou thankful to God for giuing his Church ſo worthy an inſtrument of his glorie: and bee carefull to follow the good doctrine, which he left behinde him, not only in this that commeth forth at this preſent, but in all other his Bookes, whiche haue beene ſet forth before, or ſhall be put foorth hereafter to thy benefit, and increaſe of godlineſſe.

27. *Ian.* 1582. *North Crowlie.*

Thine in the Lord,

IO: GARBRAND.

A VIEVV OF A SEDITIOVS BVL SENT INTO ENGLANDE.

WHiles I opened vnto you ỹ words of ỹ Apoſtle, That daye ſhall not come, except ther come a departing firſte, & that man of ſinne bee diſcloſed, euen the ſonne of perdition: which is an aduerſarie, and is exalted aboue all that is called God, or that is worſhipped: ſo that he ſhall ſit as God in the Temple of God, & beare in hand that he is God: **there came to my hands a copie of a Bull latelye ſente into this Realme by the** Biſhop **of** *Rome*: **I read it, and weighed it throughly, and founde it to be a matter of greate blaſphemie a-** 2. Theſ. 2.

gainſt God, and a practiſe to worke much vnquietneſſe, ſedition, and treaſon againſte our bleſſed and proſperous gouernment: For, it depoſeth the Queens Maieſtie (whome GOD long preſerue) from hir royall ſeate, and teareth the Crowne from hir head: it diſchargeth all vs hir naturall Subiectes from all due obedience: it armeth one ſide of vs againſt an other: it emboldeneth vs to burne, to ſpoile, to robbe, to kill, and to cutte one an others throate: it is much like that boxe which Pandora ſente to Epimetheus full of hurtefull and vnholeſome euilles. Are you deſirous to heare it? it grieueth me to diſcloſe, and your godlye eares will hardely abide his vnſeemely ſpeeches. Yet ſeeing hee hathe written them, and hathe conueyed hys Copies thereof to worke the miſchiefe hee hath entended: I may the better rehearſe them vnto you, if withall your diſcreation prouide to ſeaſon them with the feare of God, and with due obedience vnto our dread Soueraigne, vſing theſe

two

two as the holesome meale of Elizeus to preserue from infection in the tasting of these wilde gourdes: then shall you by this Bul espie out Antichrist, euen that man of sinne, the sonne of perdition, who is exalted aboue all that is called God, or that is worshipped. The matter is long: Pope Pius hathe bestowed some paines in writiting of falshod, let vs take some paines to heare the truth.

But before I lay abroad to your sight the packet of his grosse vntruths, and in the dutie of a good Subiect make a true report of that estate wherin we liue, as well of religion, as of ciuill policie, against the slanderous Libel of this man of sinne: if otherwise than my wonted manner hathe béene, anye harde or sharpe spéeche passe from me: or, if I speake more particularly of persons liuing, and matters well knowen vnto you, than may séeme fit for this place: I muste desire your pardon, séeing the occasion is suche, that it driueth me to bée plaine & earnest. For she is the seruaunt of GOD: she is my gratious Lady,

and dread Soueraigne. I haue sworne trueth to hir Maiestie. If I knewe there were in mine hart, one drop of disloyal bloude towards hir, I woulde take my knife and let it out.

The Title is, *Sententia declaratoria contra Elizabeth, &c.* A Sentence denoūced against Elizabeth our noble and renowmed Queene, whom God hath mercifully apointed to rule ouer vs in place of hir noble Progenitours. A Sentence is the conclusion of Judgement, and the ende of controuersies, wherein manye thinges are to bee considered: that the Judge bee competent, also graue and sober, and wise, and vpright: that he call the partie, and examine the cause, and weigh the circumstances, and haue conference with the learned: that then vpō great aduise and due prowes (setting all affection aside, and hauing God onelye before his eyes) he open his mouth, and pronounce sentence. Nowe if the Judge be a partie, or haue no iurisdiction ouer them whome he iudgeth, and therefore bee not a competent Judge: if he sende forth

forth no proceſſe, kéep no order nor forme of iudgement: if the party be not called: if the matter be not duely examined: if the preſumption be falſe: if there be no proofes: if he beginne where he ſhoulde end, and declare a ſentence of his owne affection, without the feare of God, againſte God and againſt his anointed: thē he is no Iudge, & his ſentence is no ſentence, but rather a wicked Iudge, & a corrupt ſentence. Theſe circumſtances are ſubſtantiall, and being wel conſidered, will make you the better able to iudge of theſe raſh procēdings.

After this his angry Title, his Holineſſe hath thought good to ſhew vs ſome little of his prętie imagery, and maketh Peter ſtand on the one ſide with Keyes, and a poeſie: *Tibi dabo claues regni cœlorum*, I wil giue the Keyes of the kingdome of Heauen to thee. And leaſte you ſhoulde not yet finde whiche is he, he is marked, *Petrus clauiger*, Peter the Keybearer. Paule is placed on the lefte ſide, with his Sworde: his marke is *Paulus enſifer*, Paule the Swordbearer, and hys

circum-

circumscription, *Paulus doctor gentium & vas electionis*, Paule the Doctor of Gentiles, and elect vessel: and betwæn them both the Popes Armes, the triple Myter, the Crosse Keyes, and sixe Gunne stones: so he maketh the two Apostles supporters of his Armes, & setteth forth himselfe vnder their name, and credite. As if he should say, I sit here in the seate of Peter and Paule, euen as did the Pharisees sometimes, We are the seede of Abraham, Wee are the children of the Prophets, We sit in the chaire of Moses.

2 Cor. 11. But the Apostle warneth vs, Such false Apostles are deceitfull workemen, and transform themselues into the Apostles of Christ: and no maruell, for Satan himselfe is transfourmed into an Angell of Light. What right hath he to cary Peters Keyes? Chrysostome saith, *Clauis est scientia Scripturarum*, the Key is the knowledge of the Scriptures: and Tertullian an other auntient Writer saith, *Clauis est expositio legis*, the Key is the exposition of the Lawe. Againe, what hathe he to doe wyth Paules Sworde?

Hom. 44. in opere imperf.

Lib. 4. cont. Marc.

that

that Sworde wherewith Paule ſoughte, is the word of God, which is liuely and mightie in operation, and ſharper than any two edged Sword, and entreth thorough, euen to the diuiding aſunder of the ſoule and the ſpirit, and of the ioints and the marowe, and is a diſcerner of the thoughtes and intentes of the heart. Hebr. 4.

Why bringeth he forth Paule wyth his naked Sworde, and why maketh hée ſhewe of Peters Keyes? In what Pulpit didde he euer ſette foote? where hath he opened the Scripturs of God? where hath he taught the expoſitiõ of the law? where did he euer fight with the Sword of the ſpirite? the Swoorde whiche hée vſeth, is the Swoorde of ambition, and of couetouſneſſe, the Swoorde of extortion, the Swoorde of crueltie and tyrannie, wherewith he fighteth againſte al truth, & al equitie, & al honeſtie. It is the Swoord of which the Prophet ſpeaketh: their tong is a ſharp Sword: ỹ Key whiche he beareth, is the Key of Error, it is the Key of the bottomleſſe pit. Certainly Chriſt will ſay vnto this Keykeeper, Pſal. 56. Reuel. 20.

Wo

wo be to thee Scribe and Phariſee, hypocrite, becauſe thou ſhutteſt vp the kingdome of Heauen before men : for thou haſt taken away the Key of Knowledge, thou haſt not entred in thy ſelf, & them that came in, thou forbaddeſt. **Let hym therefore leaue to deceiue the worlde any longer vnder the names, and by the countenaunce of the Apoſtles of Chriſt.**

Ad Heliodorum. S. Hierome **ſayth,** it is no eaſie matter to ſtand in the place of Peter and Paule, & to holde the Chaire of them nowe raigning with Chriſt. **And againe he ſaith:** *Non ſunt filij ſanctorum, qui tenent loca ſanctorum*, they bee not euermore the childrē of holy mē, which ſit in the roomes of holy men. Peter **was a principall** Apoſtle: Paule **was a veſſel choſen of God to beare his name before the Gentiles, and Kinges, and the children of** *Iſrael*. **Did they ſend ſuch** Buls **into the worlde: were they ſuch workers of Treaſon: did they diſquiet the Lande by ſtirring vp ciuill warres: verily theſe holy Apoſtles will reaſon this caſe with Pope** Pius. **What warrant haddeſt thou to vſe our**

Diſt. 40. ex Hier.

names:

names: why doest thou make our Images, and sette them before thy Bulles? what doest thou like vnto vs? or, what did we like vnto that thou doest? is this our Gospell? did we preache thus? is this that for which we losse our liues? thou art not our successour: thou doest vs wrong: we knowe thee not. We neuer discharged subiectes from their oath of obedience: we did neuer stir vp one Prince againste an other: thou haste no deed of ours for thine example, thou hast no worde of ours for thy doings: thou doest vs wrong, wee disclaime thee, wee know thee not. Thus much of his Title and Armes.

Pius Episcopus, seruus seruorum Dei, ad futuram rei memoriam: Pius Bishop, the seruant of Gods seruants, to be kepte in remembrance for euer. O how lowly & humble this man semeth: meeke words, when he is contented to be a seruaunt, yea a seruaunt vnto seruantes. He hathe made his Stile so low, that you woulde thinke he were putte to the worste and vilest seruice among his fellowes, that

he were the common drudge, maintei-ned with cast apparell, little accompted of, and readie to runne and goe at euery bodies commandement. But what ser-uice doth he, either worldly, or heauen-ly, or bodily, or ghostly?

Let Pope Pius tell his owne tale: he saith, *hunc vnum super omnes gentes, & su-per omnia regna principem constituit.* Christ hathe appointed him onelye to bee the Prince ouer al nations, and ouer al king-domes Marke his wordes well, and see how they hang togither, he sayth I am a Seruaunt, and that is not all: I am the Seruaunt of Seruaunts, therefore I am no Prince: But, as though he were so-ry those words had escaped him, he men-deth the matter, I haue power ouer all nations, and ouer all kingdomes, there-fore I am no seruant. If he be a seruant, & so vile a seruant, how is he a Prince? or, if he be a Prince, and so mightie a Prince, how is he a seruant? what shift soeuer he vseth, néeds he must be taken. If he be true in the one, he is false in the other. It is well with him, that he can

not

not erre, and that his words muſt bee taken as the worde of God : that he maye iudge all men, but all the worlde maye not iudge him: and that hee maye not (with M. Hardings liking) be accuſed by *Hicke, Hob, and Haunce, and iudged by Iacke and Gill. Were it not that he hath giuen himſelf priuiledge, thus to ſitte as God in the Temple of God, and to beare in hand, that he is God: Were it not that his props and vpholders might ſo ſcorne and diſdaine the iudgement of the whole world: it woulde be no harde matter to trippe him in his tale, and take hym in manifeſt vntrueth. For, when this Seruant ſitteth at table, the Emperour may not ſitte with him: When hée ſitteth in Councell, the Emperour ſitteth below at his fæte: Princes and Kings doe him ſeruice: they holde his Styrrop, leade his bridle, carrie his traine, and beare diſhes to his Table: he walketh not forthe on foote, but is caried on mens ſhoulders, in gorgeous attire, ſhining & glittering w̃ golde and pretious ſtones. It is worthye the noting whiche Albertus Krantzius,

* *In the Confut. of the Apologie of the Church of England, fol. 282. pag. 2.*

who writeth the Hiſtorie of *Germanie*, reporteth of Pope Boniface the eight,

Saxonic lib. 8. cap. 36. *Vtriuſq; penes ſe vnum gladij poteſtatem manere affirmabat, quod ipſo apparatu in eo qui tum agebatur in vrbe iubileo ſolenniter fertur oſtentaſſe, primo quidem ſolenni die in pontificalibus apparens populo, apoſtolicam illis benedictionem impartitur: poſtero autem die imperiali habitu, inſula nihilominus Ceſarea inſignis, gladium ante ſe nudatū iuſſit deferri, & ſedens alta voce teſtatur, Ecce duo gladij hic*, Boniface didde affirme, that the power of bothe Swordes didde remaine in hym alone, whiche thing (they ſaye) hee didde ſolemnely declare in his attyre at the Iubilee, which was then kepte in the Citie. For, the firſt day of that ſolemnitie, he ſhewed forth himſelfe before the people in Biſhop-like arraye, and gaue them Apoſtolike bleſſing. But the nexte daye he was clothed in Robes like an Emperour, hauing the Imperiall Crowne vppon hys heade. Hee commaunded a naked Sworde to bee carried before him, and as hee ſate ſpake out in a loude voice, behold here

are

are twoo Swordes. *Vides ô Petre* (sayeth Krantzius) *Successorem tuum, & tu salutifer Christe tuum cerne Vicarium. Vide quò ascendit superbia serui seruorum tuorũ.* Thou seest thy successour o Peter: and thou o Sauiour Christe looke vppon thy Vicar. Beholde the pride of the seruaunte of thy seruants, whether, and to what it is come. *Ibidem.*

No doubt, his Holinesse hath bestowed some studie about the matter, and therefore would faine it shoulde be knowen, & neuer forgotten, but registred *Ad futuram rei memoriam*, to remaine and bee remembred hereafter. **Heare it therefore ye men and brethren, yée Babes and children. You are the sonnes of God, you are the children of the holy fathers. You shall** see that *Babilon*, which hathe made drunken the Princes of the worlde with hir golden cup. **You shall** see him that dothe sitte as God in the Temple of God, shewing himselfe that he is God. **And that you may take the better viewe of him, I wil lay opẽ before you the manifest vntruths of his Libel, and so make you iudges of his vniust sentence.** Reuel. 17. 2. Thes. 2.

1. *Vntruth.* **First, it is vntrue,** that hee is the seruant of seruants, **because he writeth himselfe in the same Sentence,** Prince ouer al nations and kingdomes. **Againe, it is**

2. *Vntruth.* **vntrue, that** he is Prince ouer al nations and kingdomes, **because he writeth himselfe,** *seruus seruorum*, a seruant vnto seruants. **That also which foloweth is false.** *Regnans in excelsis vni soli Petro Sanctam Ecclesiam Catholicam & Apostolicam com-*

3. *Vntruth.* *misit gubernandam*. He that ruleth in the Heauens hathe giuen to Peter alone the gouernement of the holy, Catholike, and Apostolike Churche. **For, where didde** Christe **make this commission to** Peter onely? **where be the wordes: in what Scripture: in what Gospell or Epistle? where did** Christ **euer say to** Peter, **I cõmit the gouernement of the** Church **to thee alone? if Pope** Pius **tale bee true, why doth he not proue it? if it be false, how dare he write it? it is not meete the** Vicar **of** Christ **should falsifie the wordes of** Christe. Christe **spake to al the Apostles and not to** Peter **alone,** Goe to the

Matt. 20. **loste** sheepe of the house of Israel. Christ

said

saide to al the Apostles, and not to Peter alone, Goe and teache al nations, baptising them in the name of the father, and of the sonne, and of the holy Ghost. Mat.28.

Dauid the Prophet spake not of Peter alone, but of al the Apostles, Their sound is gone into the endes of the worlde. Psal.19.

Wherefore doth he then enclose that to Peter alone, whiche is common vnto al the Apostles? He saith, Christe hathe giuen charge ouer his Church to Peter alone. But Ciprian saith, *Parem tribuit Apostolis omnibus auctoritatem, hoc vtique erant cæteri Apostoli quod fuit Petrus, pari consortio præditi & honoris & potestatis.* The Lord gaue vnto his Apostles like power, the reste of the Apostles were euen the same that Peter was, endewed with like felowship, both of honour and of power. *Cipr. de simplicitate prælatorum.*

And Hierome saith, *Ex æquo super omnes Apostolos Ecclesiæ fortitudo solidatur.* The strength of the Church is foũded equally vpon al the Apostles. *Lib.1. aduersus Iouinianum.*

He addeth further, *Petrió, successori Romano pontifici*, And to the Bishoppe of Rome Peters Successour. This is an o-

4. *Vntruth.* ther vntruth, and the cause of al this stir: this is it, wherefore Peter is set so farre before his fellowes. The Pope maketh Peter a rocke, the other Apostles small pæpleſtones to be builte vpon him: Peter a Shæpheard, ỹ other Apostles shæp: Peter a Scholemaister, the other Apostles his schollers: Peter a Giant, the other Apostles little Babes. And al thys he doth to enfeoff the Pope with that fulnesse of power wherunto he entitleth Peter. To prose whereof M. Harding sayth, Nowe wee are not bounde to obey Peter and Paule, but him that sitteth in their Chaire. This is their Doctrine, thus they teache: so boldly dare they sette out their blasphemies against God.

The whole Churche, (saieth Pope Pius) is committed to the Pope alone, by the commaundement and worde of God. What Apostle or Euangelist euer wrote so? where didde Christe at anye time speake of the Pope, or of Peters successour, or of the Bysshoppe of Rome? What auntient Counsell, what olde

Doctor,

Doctor, what Father, Auguſtine, Ambroſe, Hierome. Chryſoſtome, Baſil, euer ſaide, that the whole Church was committed to the Pope alone? It is not fitte the Pope ſhould drawe his owne Charter. If no Euangeliſt, nor Apoſtle: no auntient Doctor, nor olde Councel, wil come in and beare him witnes, it is not likely he hath giuen true euidence. Yet he ſaith moreouer: *In plenitudine poteſtatis tradidit:* Chriſte hath giuen this commiſsion in fulneſſe of power. This is a fifth vntruth. 5. *Vntruth.*

It is wonderfull to ſée howe muche they make of this fulneſſe of power. Abbot Panormitane telleth vs, *Plenitudo poteſtatis omnem ſuperat legem poſitiuam, & ſufficit quod in Papa ſit pro ratione voluntas:* The fulneſſe of power paſſeth all poſitiue lawe: and it is ſufficient in the Pope, that will ſtande in ſteade of reaſon. Durande doth tell vs, al Biſhoppes are deriued from the Pope, as members from the head, and all they receiue of hys fulneſſe: there was a Councell holden *Extra. de conſtit. cap. 1.* *Lib. 2. de miniſt. & ordinib. eccl.*

at *Laterane* in *Rome* vnder Leo the tenth, where one Stephanus Patracensis gaue forth these words: In the Pope is al maner of power aboue all powers, as well in Heauen as in earth. They tell vs, that whatsoeuer he doe, no man maye presume to saye, *Domine cur ita facis?* Sir, why doe you so? To make an ende of their tales and vaine ambitious claime, an other of hys flatterers beareth the world in hand, *Potest Papa quasi omnia facere quæ Deus potest.* The Pope in a manner may do al things that God may do. Nay, not so onely saith an other, *Papa facit quicquid libet, etiam illicita, & est plusquam Deus:* The Pope dothe whatsoeuer he listeth, yea, althoughe it be vnlawful, and is more than God. They saye, Hee maketh right wrong, and wrong to bee righte at his pleasure. Hee maye commaunde Aungels, Archaungels, Cherubin and Seraphin. This is the fulnesse of power whereof they dreame. Who would thus presume but that mã of Sin and childe of Perdition? let them shew, where euer Peter had like fulnesse of power.

De conces. præb. in gloss.

Hostiensis.

Zabarella.

wer. If he neuer hadde it, with what face can they require it? Ciprian tolde vs, Christe gaue like auctoritie to al the Apostles. The auctozitie of Peter was suche as the auctozitie of Iohn and of Iames, and no otherwise. Al the Apostles were the light of the wozld, al were Ministers of Chzist, and dispolers of the secretes of God, they al had the same auctozitie and fulnesse which Peter had.

Extra quam (Ecclesiam Roman.) nulla est salus. Without whiche (the Churche of Rome) there is no saluation. That is, who liue not vnder the obedience of the Churche of *Rome*, can not be saued. No man can be saued without hir Buls and Pardons. The Churche of *Rome* is the Arke of Noah, whosoeuer is without it, is dzowned. *Subesse Romano Pontifici* (saith Pope Boniface) *omni humanæ creaturæ declaramus, dicimus, definimus, & pronuntiamus omnino esse de necessitate salutis.* Wee declare, saye, determine, and pronounce, that it is of the necesitie of saluation, for euerie mortall creature to be subiecte to the Bishoppe of *Rome*. If the case were

Extra de maiorit. & obedien. vnam. S.

so harde as it is made by hys wordes, then it woulde goe amisse with al those Nations and Kingdomes, and people whyche beléeue in Christe in *Æthiopia*, *India*, *Arabia*, *Africa*, *Asia*, *Græcia*, *Moscouia*, of whiche some are greater than all Christendome. They are not subiecte to the Pope, they yéelde no obedience to the Church of *Rome*. Are they al drowned, because they bée not within that Arke? are they al damned because they know not their good maner to the Bishop of *Rome*? the kingdomes of *England*, *Scotlande*, *Denmarke*, and *Sweden*: the Dukes of *Saxonie*, *Brunswicke*, & *Wittenberge*: the Palsegraue of *Rheine*, the Lantgraue of *Hessia*, the Earles and Noble men throughe the whole Countrey of *Germanie*, the infinite number of their people and subiectes: many hundred thousandes in *Spaine*, *Italie*, *Fraunce*, *Hungarie*, and in the kingdome of *Pole*, are wythout that Churche, and liue not vnder the obedience thereof: are they all therefore damned: God forbidde: the mercie of the Lorde is aboue al hys

workes,

wordes, in euerie place, who so euer calleth on the name of the Lorde shal bee saued, who soeuer trusteth in the Lorde, shal not be confounded. You may wel recken this for the sixth vntrueth: all whyche sixe are made in the compasse of sixe lines. 6. *Vntruth.*

Nos nullum laborem intermittimus, Wee take paynes, we spare no trauell, we forsake no labour. 7. *Vntruth.* **Alas good man, I hadde thought he would haue sayde,** I was often in perilles of waters, in perilles among the Gentiles, in perilles in the Sea, in wearinesse and painfulnesse, in watching often, in hunger and thirst, in fastings often, in colde & in nakednesse. 2. Cor. 11. **I hadde thought he woulde haue saide:** from *Ierusalem*, and roundе aboute to *Illyricum*, I haue caused to abounde the Gospell of Christe. I haue preached in season and out of season. I haue done the work of an Euangelist. I haue fought a good fight, & haue finished my course. I made my selfe seruaunte to all menne, that I mighte winne the more. I am made al things to all menne, that I mighte saue Rom. 15. 2. Tim 4. 1. Cor. 9.

some:

ſome: and this doe I for the Goſpelles ſake. He kæpeth him ſelfe ſafe ynoughe from theſe paines and trauelles. Yet we muſt beleæue him, that he ſpareth no labour. He commeth not into the Pulpit, he preacheth not the Goſpel, he ſpareth that labor. He is a Shepheard, but fedeth not the Shæp, & fædeth not the Lambs: he is a Stewarde, yet diſpoſeth not the myſteries of God: this labour alſo hé ſpareth. As for ſome other his trauailes, we deny them not. He ſẽdeth his Inquiſitours, Eſpies, *Agnos Dei*, and Buls. He ſpreadeth rumors, ſtyreth ſedition, raiſeth ſubiects againſte their Princes, and forceth Princes to plague their ſubiects. He hath conference with Traytours in *Englande*, wyth Traytours in *Irelande*, with Traitours in *Germany*, with Traitours in *Heluetia*, with Traitours in *Denmarke*, wyth Traitours in *Polelande*. He hath bene cauſe of all that ſpoile and waſte in the noble kingdome of *Fraunce*. He hath loſed and weakened the ſtate of al Chriſtendome: it was neuer ſo weak as it is at this day. And can we thinke

al

al this coulde bée brought to passe without paine and trauel: It may appeare he spareth no labour. And this doeth he (For the Gospels sake? and That hee may saue some?) No, but as did Caiaphas, to arraigne Christe, to crucifie the Lorde of glorie, to cutte al those oute of the land of the liuing, that their name maye be no more in memorie, whose mouthes the Lorde hath opened to publishe the secret of the Gospel, by whom the word of trueth is come vnto al the worlde, and is fruiteful. Hée is childe to them that murdered the Prophets, and taketh al trauel and paines to fulfil the measure of his Fathers.

Sed impiorum numerus tantum potentiæ inualuit, vt nullus iam in orbe locus relictus sit, quem illi pessimis doctrinis corrumpere non tentarint: But, the number of the wicked hathe encreased so muche, that there is now no place in the worlde, which they haue not sought to infect with corrupte doctrine. Nowe at length it breaketh from thẽ. Here is the matter of al their griefe. When the Scribes and Pharisées per-

perceiued the passage and glorie of the Gospell of Christ, and could not stay it,
Iohn.12. they said among themselues, Perceiue ye how yee preuaile nothing? Beholde, the worlde goeth after hym. And againe,
Iohn.11. What shal wee doe? if we lette him thus alone, all men will beleeue in him. Our
Acts.4. credite is gone, his doctrine is receiued, and ours is forsaken. The Priests and Saduces toke it greeuously that Peter and Iohn taught the people, and when they saw the boldnesse of them, they conferred among themselues, saying, What shal wee doe to these men? let vs threaten and charge them that they speake henceforth to no man in this name. So they called them, and commaunded them, that in no case they should speake or teache in the name of Iesus. So did Annas the chiefe Priest, and Caiphas, and Iohn, and Alexander, and as manye as were of the kindred of the high Priestes, gather themselues togither, to resiste the trueth then: so didde the Pharisees then deuise, that the light of the glorious Gospel of Iesus Christe might not

not shine, and bée knowen to the worlde. And so doeth Pope Pius nowe for the like cause, rage, and storme, and speake hys pleasure of vs. They are wicked (sayeth hée) theyr number daylye encreaseth, their doctrine spreadeth farre and wide: it dothe muche harme, it hathe prevailed in moste places: they are a wicked rable, their doctrine is corrupte, it hathe infected the worlde. Belike his Holinesse is muche disquieted, else hée woulde write more modestlye, and make more aduised reports of suche wyth whome hée is not acquainted. A manne woulde thinke he hathe to doe wyth Turkes and Infidelles: wyth such who neither beléeue in God, nor kéep his lawes, nor dread his Judgementes. That he hathe made out Commission againste Outlawries, who rob, and spoile, and murder, and destroy, without mercie: againste suche, who haue no regards of honestie, but being paste shame, maintaine Stewes, and Harlottes, euen as his Holinesse liketh

well

well, and suffereth to be done at *Rome*.
But where are they, and who be they, whom he calleth wicked? what say they? what do they wickedly? it is much, to bee accused and condemned of wickednesse. This he speaketh and writeth of you & your children, whose eyes the Lord hath opened to espie his errours. You are they whome he accounteth wicked, euen you and al such who (like as you doe) know
1.Cor.1. that Iesus Christe is the power of God, and the wisedome of God. Which con-
Iohn.1. fesse that he is the Lambe of God, which taketh awaye the sinnes of the worlde.
Act.4. Which say with the Apostles, Among men there is giuen none other name vnder Heauen whereby we must bee saued.
Galat.6. And with Paule, God forbid that I shold reioice, but in the Crosse of our Lord Iesus Christe.

We reade the Scriptures of God: we sende the people to the fountaines, there we require thē to examine our doctrine: we call vpon the name of the Lorde who liueth for euer: we teache the people to make their prayers in a language they vnder-

vnderstande: we administer the Sacraments according to Christs institution: we say, that Christe is the onely Sacrifice for the forgiuenesse of sinnes, and, that God hathe appointed him ouer all things to be the head of the Churche: we doe not make our prayers to dead Creatures: we seeke no helpe at their handes whiche neyther heare vs, nor can helpe vs. We moue the people to repentance: we rebuke sinne: we seeke reformation of life: we make it manifeste, that the Pope hath shamefully abused the whole world: that the man of sinne, euen the son of perdition shall be destroyed with the Sworde of the Spirite: that euery Plant which our heauenly Father hath not planted, shall be rooted out, and that the worde of the Lord shall continue for euer. This is our profession, this is that doctrine which we receiue frō God, and learne by the worde of trueth, whiche is able to make vs wise vnto saluation thorough the Faith whiche is in Christe Iesus. This doctrine the Pope calleth wicked. This doctrine (he saith)

Baruch.4. hath done muche hurte. Blessed be God: For the things that are acceptable to god

1.Cor.2. are declared to vs. The things which eye hath not seene, neyther eare hath heard, neyther came into mans hearte, whiche God hath prepared for them that loue him, God hathe reuealed them vnto vs

1.Cor.1. by his Spirite. It hathe pleased God by the foolishnesse of preaching to saue thē that beleeue. The number of them whiche are cōuerted vnto God by this word, encreaseth, and will more and more encrease in all places. It is not the counsell or worke of men, for then it woulde come to nought. But it is of God: the

Luc.12. Pope cannot destroye it. Christe came to putte fyre on the Earth, it shall not be quenched. If wée holde our peace, or if we all (whome the Pope thus reuileth) bée taken oute of the World, the stones shall crye oute, and gyue witnesse to thys Doctrine. For GOD is able of stones to raise vppe children

Mat.3. vnto Abraham. Ye is GOD alone, he wyll make his name to bée knowen, he will not Giue hys glorie to an other.

This

This maketh vp eighte vntruths, plain, and euident to be ſeene. Vnto whyche number hée layeth fiue moꝛe, al togither in one line, ſo that he maketh almoſt a ſeuerall falſhode foꝛ euery ſeueral woꝛd. 8. *Vntruth.*

Miſſæ ſacrificium, preces, ieiunia, ciborum delectum, cælibatum aboleuit. Shee (Queene Elizabeth) hathe cleane put awaye the Sacrifice of the Maſſe, Prayers, Faſtings, choice or difference of Meates, and ſingle Life. I beſéeche you conſider this ſpéeche, and iudge vprightly. You are able to diſcerne truth from falſhode. You haue knowledge of theſe thyngs, be not deceyued. Haue we no ſacrifice? no Prayers? no Faſtings? no difference in meates? are none vnmaried? be al theſe aboliſhed? I aſke you againe, bée they all aboliſhed? when was this done? at whoſe ſute? by what law, oꝛ Statute, oꝛ Pꝛoclamation, oꝛ Parliamente? in déede the Maſſe is aboliſhed thoꝛough the gratious woꝛking of God. It was a woꝛke of his great mercy to do it away. Foꝛ it was a dumbe, vncomfoꝛble, & vnpꝛofitable thing. They did tel vs

that in their Masse they were able to make Christe the sonne of God, and to offer him vnto God his Father for oure sinnes. Oh blasphemous spæch, and most iniurious to the glorious worke of our redemption. Shal a vile wretch, a lump of earth, a sinful man take vpon him the power of God in Creation, and presume to make his Creator? shall he whiche is conceiued in sinne, in whom there dwelleth no good, who is altogither vnprofitable, which neuer can recompence hys owne debte of tenne thousand Talents: who is a straunger to the couenaunte of promise, and hath no entrance vnto the father, but through Iesus Christ, make intercession to the Father, that for hys sake, he will loke vpon, and receiue his sonne, euen because he doeth offer him for a Sacrifice? what is blasphemie, if this be not? suche kinde of Sacrifice wee haue not.

Christ himself is our high Priest, whiche offereth vs vp vnto God, which maketh vs a pure, a liuely, and a well pleasing Sacrifice: by whome also we haue

accesse thorough Faith vnto this grace wherein we stand, and reioice vnder the hope of the glorie of GOD: by whom we are sanctified, euen by the offering of the bodye of Iesus Christe once made: who toke away our sinnes, and fastened them vpon the Crosse. It is therefore the bloud of Iesus Christe, whyche cleanseth vs from all sinne. This is our Sacrifice, this is our propitiation, this is the propitiation & Sacrifice for the whole world. Yow then saieth Pope Pius we haue no Sacrifice? It is the ninth vntruth. 9. *Vntruth.*

Againe, he saieth wee haue no Prayers. 10. *Vntruth.* Ye thinketh we meete togither like wild men, or rather like brute beastes. You knowe hee speaketh vntruely. Beholde the Suffrages, the Psalms, the Lessons taken out of the olde and newe Testament. Consider the fourme and order of our Churches. We make humble confession of our sinnes, we heare especiall comfortable places of Scripture, whiche shewe vs howe merciful God is, to them that truely and earnestly repent. Wee giue thankes to God for his mercies and

blessings whiche he poureth vppon vs. We pray him to continue his goodnesse towards vs, and to lead vs into al truth. We pray for the Queenes Maiestie, for al that are in authoritie, for al the people, for those whiche suffer affliction, for al that either obstinately, or ignorantly refuse the comfort of the Gospell. To bee shorte, with one minde, and with one mouth, we praise God, euen the father of our Lorde Iesus Christe, and al the people saye Amen. Why should Pope Pius reporte vntruthes? what meaneth he to saye we haue no Prayers? Is it because we haue not his Latine Prayers? The people do not vnderstãde them, they are like the chirping of Birdes, and the tinckling of Cimballes: thankes bee to God for the Prayers which we haue, and grant that we may holde them vnto the ende.

Vntruth. t.15. te.5. y.58.

Againe, Al Fasting is abolished. So the Scribes and Phariseis saide vnto Christe, Why doe thy Disciples, breake the traditions of the Elders? They eate and drinke, they do not fast. Would God we

we were all more carefull than we are, of kéeping the true faste, the fasting whiche the Lorde hathe chosen (saieth the Prophet) is it that a man shoulde afflicte his soule for a daye, and to bowe downe his heade as a bul rushe, and to lye down in sackecloth and ashes? Wilte thou cal this Fasting, or an acceptable daye to the Lorde? Is not this the Fasting that I haue chosen, to lose the bandes of wickednesse, to take off the heauy burdens, to let the oppressed go frée, that ye breake euery yoke? Is it not to deale thy bread to the hungrie, and that thou bring the poore that wandreth vnto thine house? When thou séest the naked that thou couer him, & hide not thy selfe from thine owne flesh?

In like sorte the Apostle Paule hauing occasion to speake of the true Fast, saith: 1. Tim. 4. Bodily exercise profiteth litle: but godlyneſſe is profitable to al things. Whereby we learne, not to estéeme the works of the body, such as are, watchings, abstaining from meates, often rehearsall of Prayers, and long Prayers, going barefoote, and lying on the ground,

and such like (which the bodie suffereth) as an acceptable Faste: but we require the crucifying of the flesh, with the affections and the lustes, that in the dayes of our Faste the Lorde be honored, in that no manne doe hys owne wayes, nor seeke hys owne will, nor speake a vaine worde.

n.47.in13. And herein we folow the iudgement of the holy Fathers. Chrysostome saith, *Ibi est ieiunium, si pecuniam despicis, si ardeas charitate, si famelicos pascas, si gloriam contemnas.* There thou doest faste, if thou despise mony, if thou be feruent in loue, if thou feede the hungrie, and if thou

euit.cap.16. forsake glorie. And Origen: Wilte thou

.10. that I yet shew what maner of Fast thou must keepe? fast from al sinne, eate none of the meate of malice, eate none of the delicates of pleasure, stirre not vppe lust with the wine of riotousnesse, fast from doing euill, abstaine from euill wordes, kepe thy selfe from euil thoughts, touch not the stollē bread of corrupt doctrine, desire not the deceiptfull meates of Philosophie, which will leade thee from the truth.

truth. Such a faſte pleaſeth God. But to abſtaine from meates which God hathe created to be receiued with giuing thankes of them which beleue and know his trueth: and this to do after the example of them whiche haue crucified Chriſte, cannot be acceptable to God. And again ſaith Chryſoſtome. What profite commeth of thy faſting, if thou eate nothing all the day long, and yet playeſt, and trifleſt, yea ofte times takeſt falſe Oathes, and blaſphemeſt, and ſo doeſt ſpend the day? I pray you let vs not neglecte our owne ſaluation: but let our talke rather be of ſpirituall things, and let ſome one take the Booke of God in his hande, and call his neighbours togither, and with godly ſpeeches water the minde both of himſelfe, and the congregation: that ſo wee maye eſcape the ſnares of the diuel, and reape much fruit by our faſting, and be partakers of the mercy of God. Thus farre Chryſoſtome. *Hom. 6. in 1. Gen.*

Nowe, what if ſome fewe be wanton, and neglect the wholſome vſe of Faſting? What if godly Preachers exhorte the

people to putte away the abuſe, and doe teache them out of the woꝛd of God, and the auntient wꝛitings of holy Fathers, the true oꝛder and vſe of Faſting? ſhould Pope Pius theꝛefoꝛe vntruely charge hir Maieſtie, that ſhe hath aboliſhed Faſting dayes? You knowe the Lawes ſtand in foꝛce, whiche are made foꝛ that purpoſe: and moꝛeouer that common Pꝛayers, and an oꝛder foꝛ publique Faſte to bée vſed in time of contagious ſickneſſe, and other troubles and vnquietneſſe, haue bene ſet foꝛthe by the Queenes Maieſties ſpeciall commaundement. You knowe the maner and fourme of that generall Faſte was firſt, that it ſhoulde be kepte in euery wéeke vpon the Wednesday: ſecondly, by all perſons betwéene ſixtéene yeares of age, and thꝛeéſcoꝛe, (ſicke folks and laboꝛers &c. excepted) that it appointed but one onely competent and moderate meale, that it leaueth it indifferent in the ſame meale to eate fleſhe oꝛ fiſhe, ſo that the quantitie be ſmall, and fit foꝛ ſober and ſpare diet, wythout varietie of meate, ſpices, confections, oꝛ wines, but onely

Anno 5. Elizab. 20. Auguſti.

onely suche as maye serue for necessitie, comelinesse, and healthy: and that men of wealth and habilitie, who by this order did abate the costlinesse of their fare, should encrease their liberalitie towards the poore, with that wich they spared: thē, that the same day ought to be bestowed in Prayers, studie, reading or hearing of the Scriptures, or good exhortations, and other godly exercises: but no parte therof to be spent in plays, pastimes, or idlenesse, much lesse in lewd, wicked, or wāton behauiour. This Faste was commaunded, and sette forth in print, thys Fast we obserued, and taught the people, that they should aunsweare before God, if in suche godlye exercises, they eyther shoulde contemne publike order, or dissemble with God, pretending abstinēce, and doing nothing lesse. Let Pope Pius shewe what Lawe of this Realme hathe forbidden, or what doctrine of ours hath condemned Fasting. We commende it, and shewe the necessarie vse thereof.

Again, She hath abolished all choice of meates,

meates. I pray you where did God euer commaunde the choice of meates? Paule
Colos. 2. saieth: Lette no man condemne you in meate and drinke: and to the Corinth:
1. Cor. 8. Meat maketh vs not acceptable to God.
Mat. 15. And Christ saith: That which goeth into the mouth defileth not a man. What if some eate flesh, whose weake stomackes can not be nourished wyth fishe? Doe they not kill and eate flesh in the Citie of *Rome*? Doth not Pope Pius for mony sell licence to eate what a man listeth? The thing is not made holy, because hée selleth it, nor vnholy because it commeth frée ly. This might be sufficient for aunswere. But yet, because he maketh him selfe so priuie to our doings, and doeth so precisely charge vs with his vayne accusations, lette him consider, that we to whome he maketh this reporte, and sendeth ouer this tale, are Englishemen, acquainted (better than he séemeth to be) with the lawes of our countrey. What one fishe daye is chaunged thorough the whole yeare? What Lenten, Ember, Saturday, Friday, or other vsuall Fasting

sting day? Our Law sayth, It shall not be lawful to any person or persons within this Realme to eate any flesh vpon any dayes nowe vsually obserued as Fish dayes. Nay, besides those dayes whiche our forefathers kept, we haue appointed that Wednesday in euery week throughout the yeare, be kept fishe daye, and that no maner of person shall eate anye flesh on the same day. Wherby we haue made nigh fiftie fish dayes more, than haue bin obserued heretofore by the lawes and customes of this realme. We cannot heare of the like encrease of fasting dayes procured by the Pope, and kept in the Coūtreys of *Spaine*, *Fraunce*, *Italy*, or in hys owne Citie at *Rome*. It maye bee hee is angrye, wyth the Prouisoe in the sayde Statute, Because no manner of person shall misse-iudge of the intente of thys Statute, limiting orders to eate fish, and forbeare the eating of flesh, but that the same is purposely intended and meant politiquely, and not for any superstition to be maintained in the choice of meates, bee it enacted, that whosoeuer shall by prea-

Elizab. Anno quinto. cap. 5.

Ibidem.

preaching, teaching, writing, or open ſpeache, notifie that any eating of Fiſhe, or forbearing of fleſhe, mentioned in this ſtatute is of any neceſsitie for the ſauing of the ſoule of man, or that it is the ſeruice of God, otherwiſe than as other politique laws are and be, that then ſuch perſon ſhall be puniſhed as Spreaders of falſe news are or ought to be. **Why doth he laye it againſte hir** Maieſtie, **that ſhe hath aboliſhed** al difference of meates? **we profeſſe as doth** S. Auguſtine, *In noſtro ieiunio nihil melius eſt, quam vt non manducans manducantem ne iudicet*. In our Faſting, there is nothing worthy better accompt than this, that hee whiche eateth not, doth not condemne another whiche eateth. **We warne the people in times of abſtinence to liue in the obedience of ſuch order, as the Lawe and Magiſtrates haue appointed, and that, whiles they forſake a common and neceſſarie diet of fleſh, they fede not their fantaſie with ſuch coſtly ſortes of fiſh, or ſuche daintie banqueting and iunquets, whereby they ſhould giue force to the luſtes of the fleſh**

Aug. ad Caſulan.

in

in the day of their Fasting.

It followeth: Shee hath abolished single life in Priests and Ministers. Is it not lawfull for a Minister to be single? you are witnesses to the contrarie, you know some vnmarried, and againe you knowe some that haue wiues, and are married. They which marry do wel: God grant they do no worse which doe not marry. The Apostle saith: Marriage is honourable among all, and the bed vndefiled: but Whoremõgers and Adulterers God wil iudge. All haue not the gift of Chastitie, saue they to whom it is giuen: for euerie man hath his proper gifte, one after this manner, and an other after that. The holie Patriarks, the Prophets, and the Apostles of Christe, Peter, Paule, Iames, Philip, and others, had Wiues: they liued in Marriage. Eusebius reporteth out of Clemens Alexandrinus, that Peter when he sawe his wife lead away to execution, called hir by hir proper name, and sayde O wife, remember the Lord. Hierome saith, if he shoulde name seuerally all the married Bishops, they would

13. *Vntruth.*

Heb. 13.

11. Cor. 7.

Lib. 3. ca. 30.

Hieron. epist. ad Oceanum.

woulde be more in number than all the multitude of the Councell of *Ariminum*. And in another place: *quasi non hodie quoque plurimi Sacerdotes habeant Matrimonia*: As though at this day many Priests hadde not their wiues. We heare of the Bishoppes in *Æthiopia*, that they are at this day married. It is not long sithence Priests were marryed here in *Englande*, and in *Fraunce* and in *Germanie*. Will these men be more holye than so manye Bishoppes, and Saintes, and Martirs, and Patriarkes, and Prophets, and Apostles, whyche by their example haue approued, and commended vnto vs thys diuine ordinaunce?

Idem lib. 1. aduersus Iouinian.

Let euery man consider the strength of his owne vessell, for whiche he shall render account before God in that Consistorie, where we shall be iudged, not by the lawes of *Rome*, but by the lawes of God, our owne conscience accusing or excusing vs. Paule sayth, If they can not abstaine, let them marry: it is better to marry than to burne. The name of Virginitie is commendable, but euery thing

1. Cor. 7.

is

is not as it sheweth. I protest before the liuing GOD which is the Iudge of the quicke and the dead, that no filthinesse vnder the Sunne is comparable to forced Virginitie. I condemne not, but rather highly commende single life. No doubt there are many true Virgins, holy in body, and holy in spirite: but yet al are not Virgins which liue vnmarried, as Hierome seemeth to note: *Eliguntur mariti in sacerdotium, non nego, &c.* Such as are married are chosen into the Priesthode, I deny not. For Virgins are not to bee so muche accompted of, as Priestes. *Lib. 1. aduers. Iouinian.*

And againe: But why (say you) in giuing of priestly orders, is one, whiche is a Virgin, oftentimes refused, and another whiche is married admitted? It may bee, because his doings are not agreeable to his Virginitie, or bicause he is thoght to be a Virgin, yet is not: or bicause his virginity is infamous. So much saith Hierome, for reasō why married mē were preferred to orders of the Church before others whiche carried the shewe of Virginitie. Now to conclude this, we say: our lawes (af- *Ibidem.*

ter the counsell of the Apostle, & finding so many examples in al ages of the godly which were married, and the notable inconueniences which grewe by forced chastitie,) haue giuen libertie, that those who haue not the gifte of Chastitie, to auoide Fornication, may marry. But no law made among vs, hath forbidde Virginitie, or Single life. This is the thyrteenth vntruth. And so haue you in these fewe words, the number whiche I spake of: euen fiue vntruths in litle more than fiue words.

First, that we haue no Sacrifice. This is not true. For we haue the Sacrifice of the death and bloud of Christ, a Sacrifice which lasteth for euer.

Againe, that we haue no Prayers This is vntrue. For we call vppon the name of the Lorde. We glorifie God euen the Father of our Lorde Iesus Christe. God grant all the Churches in Christendome may do the like.

Againe, that we haue no Fasting This is vntrue. Our doctrine requireth fasting our lawes command it, we commend it.

Againe,

Againe, They make no difference of Meates. **This is vntrue. For we haue not putte downe one Fish day: and we haue appointed 50. more than our forefathers kept.**

Againe, Single life is abolished. **This is vntrue: for, a Minister may liue** single **if he wil, there is no law to the cõtrary. God graunt our liues may be** single **and** simple, **and pleasing him: else we are like painted graues, faire and holy without, but within ful of stincking carren.**

Nowe let vs proceede. You haue heard 13. vntruths: and maye we thinke, that he which hath vttered so much falshode, will stay there?

Eadem occupato regno supremi Ecclesiæ capitis locum in omni Anglia, eiusq; præcipuam authoritatem atque iurisdictionem monstrosè sibi vsurpans, regnum ipsum rursum in miserũ exitiũ reuocauit: She (the Queenes Maiesthe) inuaded the kingdome, and by vsurping monstrously the place of the supreame heade of the Churche in all *Englande*, and the chiefe auethoritie and iurisdiction of the same, hathe 14. *Vntruth.*

againe broughte the saide Realme into miserable destruction.

You must kéepe reconing, for here to the 13. vntruths, he giueth thrée others, more wicked and slaunderous than the rest. Hathe Queene Elizabeth inuaded the Realme? O vaine man. Is it beséeming for Christs Vicar to speake so vntruely? What sendeth he such tales vnto vs, who know the trueth, and can reproue him? Did hir Maiestie inuade this realme? Came she by force and violence to hir Crowne? No childe so simple, but he may controll him herein. Was not Quene Marie hir Sister? Was not King Edwarde hir Brother? Was not King Henrie hir naturall Father? and King Henrie the 7. hir Grandfather? Is shée not the right inheritour of both the houses *Yorke* and *Lancaster*? Hath shée not both the Roses, that is, bothe the Titles to the kingdome encloséd in one? Did not the whole body of the Counsell take their Oath to hir xxvb. yeres agoe? Was not the Crown due to hir by inheritance and by succession, and by the laws of this Realme?

Realme? Did not hir Father warrante it to hir by Wil, as to his daughter? Did not Queene Marie by expresse wordes leaue it to hir, as to hir Sister? Did not the whole Nobilitie of the Realme confirme it? Did not Queene Maries Byshops knéele downe before hir, and acknowledge hir to be their naturall and lawfull Queene? Did not you? Did not all the Commons of this Realme, willingly of your selues, make Bonfiers, ring your Belles, and clap your handes for ioy? Did not the children and little Babes crie out in your stréetes God saue Queeene Elizabeth?

Howe then dareth the Pope a wilfull Frier, a wilfull and vnlearned Frier, how dareth he say, that Queene Elizabeth is no lawfull Queene, but didde inuade this Realme with force and violence? O good and gratious Ladie, what Host had she? what Capitaine? what Souldiours? what weapon was worne? what Sworde drawne? what Speare bente? what Banner displayed? what Trumpet sounded? Shée entred to hir

right peaceably, & hath raigned in greate peace, saue that Pope Pius hath practised hir trouble by certaine rebels and traitors. But God doth mercifully preserue hir, to the confusion of hir enimies, to the comforte of hir subiectes, and the aduauncement of his glorie. Yong men and Maydens, Olde men and children, may see and saye, Pope Pius is a forger, a reporter of vntruth, hathe no regarde what he saith or doth: that, he is paste al shame, and hath no feare of God.

Vntruth. Againe, *Supremi capitis locum vsurpans:* Taking vpō hir the place of the supreme head This is vntrue. Here laye a chase. If the Pope goe forwarde, he wil winne the game. Where is shée euer called the supreme head? Peruse the actes of Parliament, the Recordes, the Rolles, and the Writs of Chauncerie or Exchequer, which passe in hir Graces name: where is she euer called the supreame heade of the Church? No, no, brethren, she refuseth it, she woulde not haue it, nor bée so called. Why then doth Christes Vicar blaze and spreade abroade so grosse vntruthe

truth? why shoulde he say Queene Eliz. maketh hir selfe the head of the Church?

Nay, yet more, *Monstrose præcipuam e-* 16. Untruth.
ius auctoritatem atq; iurisdictionẽ vsurpans: Taking vpon hir monstrously the chiefe authoritie and iurisdiction of the same: Here I might well say *O monstrum hominis*, O monster in the likenesse of man. He imagineth, that hir Maiestie preacheth in the Pulpittes, that she administreth the Sacraments, that she sitteth in the Consistories and heareth all spirituall causes. Whiche if she doe, she dothe more than the Pope doth. It were monstrous to see the Pope in a Pulpit. And it is monstrous to see Antichriste sitte in the Temple of God, to see a Bishoppe girded with both swords, to see a Priest take vppon him the rule of Heauen and Earth, the seruant of seruants aduanced aboue all the Princes of the worlde, and to sette his foote vppon their neckes: a wretched man to claime auctoritie ouer the Angels of God, and a sinfull creature to suffer himselfe to be called by ỹ name of God. This is a mishapen wonder, & a

monster in nature. Let the Pope therefore loke vpon him self, and know what supreme authoritie and iurisdiction, and ouer whome he taketh it vpon him monstrously.

Queene Elizabeth doth not any thing monstrously. She preacheth not, she ministreth not ỳ Sacraments, she doth neither excõmunicate, nor absolue frõ excõmunication: shee sitteth not to giue sentence in spirituall causes: she chalengeth not the dispensation of the Keyes of the kingdome of Heauen. She doth nothing but which she may lawfully do, nothing but whervnto the Lord God hath giuen hir especiall warrant. Hir Maiestie is supreame Gouernour ouer hir Subiectes. The Bishoppes within hir Realme are subiects to hir. Shée gouerneth, they yéeld obedience. When occasion is offered to dispose of any thing, specially appertaining to the seruice of God, or to iudge of any controuersie arising in Spirituall causes: She commendeth and giueth to hir learned Diuines, the due consideration thereof: All other pleas & suites

she

thée causeth to be ended at home, & suffereth no appeales to flie to *Rome*. Which is done for the ease, and quietnesse, and wealth of hir good subiectes. For, wherein grew more extremitie against plaine dealing, simple, and honest poors menne? Whereby were they oftener shifted off, and put from the right of their suite, thã by such appeales? when, after they had bene haled thorough all the Courtes in theyr owne Countrey, they were driuen to followe the matter 1500. miles at the Popes Courtes in *Rome*.

To be short, Queene Elizabeth doth, as did Moses, Iosua, Dauid, Salomon, Iosias, Iehosaphat, as Constantine, Valentinian, Gratian, Theodosius, Arcadius, Honorius, and other godly Emperors haue done. God hath giuẽ charge to hir of both Tables. In the firste she hath charge of Religion, in the other, of Ciuill causes. By the Prophet Esay God promiseth to his Church, Kings shall be thy noursing Fathers, and Queenes thy Nurses. And Dauid saith: Be wise therfore ye Kings, be learned ye Iudges of the earth, serue Esay. 49. Psalm. 2.

the Lord in feare. Vpon which place, the learned father Auguſtine ſaith: *Quomodo ergo Reges ſeruiunt Domino in timore, niſi ea quæ contra iuſſa Domini fiunt, religioſa ſeueritate prohibendo atque plectendo? aliter enim ſeruit quia homo eſt: aliter quia rex eſt. Quia homo eſt, ei ſeruit viuendo fideliter: quia verò etiam rex eſt, ſeruit ei leges iuſta præcipientes, & contraria prohibentes conuenienti rigore ſanciendo, ſicut ſeruiuit Ezechias, &c.* Howe then doe Kings ſerue the Lord in feare, but in that they doe forbidde, and in a religious ſeueritie puniſh ſuche things as are done againſte the Lordes commaundementes? for hee ſerueth after one maner, as a man, and after another, as a Prince: as a man he ſerueth the Lord in liuing faithfully: but in that he is alſo a King, he ſerueth hym by making Lawes, which commaunde the thinges that are right, and whiche with conuenient rigour forbid the contrarie. as Ezechias ſerued the Lord, when he deſtroyed the Woodes, and Temples of Idolles, and thoſe highe places, whiche were builte againſte the commaunde-

Epiſt. 50. ad Bonifacium Comitem.

ment

ments of God, as IOSIAS serued, doing also the like: as the King of *Niniue* serued, gathering togither al his Citie, to appease the wrath of the Lord: as DARIVS serued, giuing auctoritie to DANIEL to breake the Idol, and casting his enimies into the Lions: as NABVCHODONOSOR serued, of whome we spake before, who by a terrible Lawe forbad al within his kingdome, to blaspheme God. *In hoc ergò* (saith he) *seruiunt domino Reges, quando ea faciunt ad seruiendum illi, quæ non possunt facere nisi Reges.* Herein therefore do Kings serue the Lord, whē they do those things to serue him, which none may do but Kings. **The Pope therefore writeth vnaduisedly. We know not anye so mōstrous & vnlawful doing. It is hir office, it is hir dutie. I trust God will giue hir grace to discharge the same to his glorie.**

Regium concilium ex Anglica Nobilitate conflatum diremit: Shee hath remoued the Noble men of Englande from the Kings Councel. 17. *Vntruth.* **The Poets had a fonde deuise of their great God** IVPITER, **that**

that he helde a golden Chain in his hãd, and tied to the ende of it both the Lande and Sea, and coasts of the whole worlde, and so might tosse and turne, and sette them higher and lower at his pleasure. Pope Pius bestirreth himselfe, as though he were in Iupiters place, and mighte by his Bulles and curses set higher and lower, place and displace, appoint who shall, & againe who shall not be in Princes Councels. Nothing may be done but by his sufferance. Such a practise he hath to make himselfe King of Kings, and the God of this worlde. For, when hee may rule the Councell, he maye rule the King: and being able to rule the King, he maye rule the people throughout the worlde. Hée saieth Queene Elizabeths Conncell is not to my liking. She hathe put those from the Councel, which were of the Nobilitie of *Englande*.

Thus he goeth on, and increaseth hys follie. He singeth by reportes, and speaketh he wotteth not what. Hath hir Maiestie remoued all the Nobilitie? Who wold thinke the Vicar of Christ wold be so

so vaine? You which haue liued in countenaunce, and haue bëene at the Court, and haue these many yeares knowne the state of our Countrey, you knowe well that this is false. The Nobilitie are all in *England*, and in Courte, and in Councel, as before. I doe not speake of suche as became Traitours. You knowe what vnnaturall attempts were lately made. Their guiltie conscience did make some to flie. I speake not of one in duraunce: I dispute not his case. A Prince oughte to be verye carefull and iealous, for hys preseruation. It toucheth not himselfe onely, but the welfare of his people. Of these I speake nothing. Yet when thys Bull was stamped at *Rome*, all were at libertie. Marke the date, the fifth of the Calends of March in the yeare paste: at which time they were al at libertie and of the Councell, or at leaste in good fauor. *Anno Do.* 1569. Since which time, what hath bin wrought by this Bull, I praye you consider. Remember what ensued the Sommer following. The coales were kindled here, but the bellowes whiche gaue the wind

wind lay at *Rome*, and ther sate he which made the fire. At what time he wrote this Bul, she had displaced none, neither Lord, Baron, nor Earle: nor touched thē in their liues, bodies, goodes, or landes. Indēde Pope Paulus 4. cast Moronus into prison, and there kept him al the time of his papacie. Pius. 4. toke Caraffa, a chief Cardinal, he caste him into prison, and in the midnight sent a slaughterman to put him to death. Pope Vrbanus toke sixe Cardinals, and knit them in bags, & threw thē into the sea. Hir milde, gratious, & merciful nature, hath neuer bēen distained by any the like crueltie, neyther haue any of hir Noble men bēene so by hir dishonored.

13. Veritas. Againe, *Hominibus obscuris compleuit:* Shee hath made hir Councell of poore, darke, beggarly fellowes, and hath placed them ouer the people. What hathe Pope Pius to doe with the Councell of Princes? Maye not a King chose a Councellour, vnlesse he allow of hym? Men take their owne eyes to chose ther wiues, and Princes take their owne

hearts

heartes to chose their Councellours. As wel he might say: No King shal haue any Secretarie, any Judge or Justice, or Sergeant, or Attourney, or Solicitour, or man at Law: any Captain for wars, any Garde to his person, any Phisition to his body, any Sewer or Taster, but by his appointment. Oh what a charge this man taketh?

He calleth hir honourable Councellours darke, and obscure, and beggarly. What if they had bene such? Haue not Princes haue any other Councelloures than Dukes and Earles? Cardinall Woolsey was able to doe something in this realm in the late time of King Henrie. Of what noble house came he? Of what noble house came B. Heth, Stephen Gardner, Iohn Bourne, and M. Boxall? Of what honorable Parentage, of what noble bloud came they? They were of the Councel: yet who was their Father Grandfather, what Duke, Earle, Lord, Barō, or Knight? I speak not this in dispite of their persōs, let no mā so mistake me: som of thē ar yet aliue, I pray for thē as for

for my selfe: God direct them to do those things which may be for his glorie. Hée is noble, whiche is the childe of God, which is borne from aboue: he is honourable, he is noble.

But what are they who are nowe in auctoritie, whome Pius calleth so poore and beggarly? I will not name them. I cannot flatter: it were vnséemly I shold. You knowe them, and are thankefull to God for them. There is none of them which hath not bin at the least a Knight, or worthy of that degrée, aboue these xx. yeares: so wise, learned, vertuous, and godly, so carefull of the Commune weale as euer were hredde vppe in thys Realme. They haue euer bëne in credite, in the countenance, and knowledge of the worlde.

As Pope Pius complaineth now of the Councellors of *England*. so did the Wolf sometimes make complaint to the sheepheard against his Dogges. Thou haste two vile ill fauored Curres, they iette vp and downe, they barke, and howle, and trouble thy flocke, which can not bée

quiet

quiet nor fede for them. Remoue them away, tie them vppe, braine them, hang them, what do they here? the Shéepehearde aunsweareth: would you so? nay I may not spare my dogges, they do me good seruice. Spaniels and Greyhounds are faire and daintie, yet they neuer do me so much good: these watche when I sléepe, they ease me of muche paine, and saue my flocke. If I should tie them vp, thou wouldest be bold with me, and take thy pleasure. I shall not néede to applye this. The Queenes Maiestie is ours Shéepehearde, we are left by God to hir safe kéeping. The faithfull Councellors are like the watchful Mastiffs, they take paines, they ease our Shéepeheard, they saue the flocke. Nowe you maye soone iudge who is the Woolfe. If Pope Pius coulde place his Pilot in our Ship, he would make vs arriue at what Porte he listed.

Séeing Pius hath vpon ghesses or vain reports after this maner vnséemely delt with the Péeres and honorable estate of our Countrie: let vs looke somewhat a-

broad, and see what worthie wightes the Pope hathe placed in the Councelles of Kings. And so lette vs be aduised by the harmes of our neighbors. Midde he not place one Dauid Retchio so high in *Scotlande*, that he toke vppon him to rule the Queene there, and sought al meanes to disgrace and disquiet the Nobles, and to vndoe that Country, and therefore was slaine in the Queenes presence? Was not the Cardinal of *Lorraine* the highest Councellour in *Fraunce*? Did not Cardinall Granvele beare the whole swaye in *Flaunders*? they were appointed by Pope Pius, they were endewed with his spirite, they wente from his side, they knewe what he would haue done. Haue not they spoiled and wasted those two noble Countries, and brought them to suche vilanie and miserie, as they neuer felt before: the King of *Spaine* suffereth Monkes and Friers to gouerne him and his Countrie. It is well knowen what good they haue done him. By these fewe you may see what Councellors the Pope alloweth, and for what purpose. Yet that

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we maye the better marke the order of their gouernment, and what good Cardinalles worke in Princes Councels, one telleth vs, *Legati Romanorum Pontificum sic bacchantur in prouincijs, acsi ad flagellandam Ecclesiam Satan egressus sit à facie Domini:* The Popes Legates keepe such reuels in Kingdomes and Countries, as if Satan were sent abroade from the face of the Lord to scourge the Church. He was wise, and did see what was done. If wee open our eyes and beholde the storie and present course of their doings, wee maye finde the like. What Prince soeuer receiueth them, receiueth traitors and enimies to his estate. They alwayes breed suspition, stir vp dissention, encrease hatred betweene Prince and Prince, and set the one against another, they seeke to aduance their maister ỳ Pope, they spoile al Churches to furnish one, they be ỳ very plagues and decay of Countries. Let not Pope Pius complaine of the Councellors of *England*. no Prince in Christẽdome this day hath better, God graunte them the spirite of vnderstanding and of counsel, God continue them in his feare,

Cornel. Agri. de Van. Sci. ca. 61. ex Camotense.

and direct them in his glorie. If Pope Pius had but one so wise a Councellour, hée neuer woulde haue sente suche Bulles and Bables about the worlde.

Againe, *hominibus hæreticis compleuit*, The Counsailours are not onely poore, and beggarly, but also Heretiques. The accusation of Heresie is heauie, & shoulde not be laid vpō any, but after due proofe. Paule the Apostle was accused for Heresie: but he aunswered: After that waye, which they call heresie, worshippe I the God of my Fathers, beleeuing al things which are written in the Lawe and the Prophets. The high Priests and Pharisees called our Sauiour a Deceiuer. All the Christians of the Primitiue Church were called Heretiques. *Misistus per omnē terram, qui circumirent & dicerent impiam hæresim surrexisse Christianorum.* You haue chosen (saieth Iustine the Martyr) certaine men fit for that purpose, and haue sent them ouer the world, to go about & say there is a wicked heresie of the Christians sprung vp. Euen so it liketh the Pope to speake of them which be in au-

Actes.24.

Mat.27.

Euseb.lib.4. cap.18.

thoritie

ctozitie among vs, and calleth them Heretiques. God fozbid his mouth ſhoulde be a ſclander, & all be Heretiques, whom he ſo calleth. Then as many, as repzoue his errozs, and refuſe to fall downe and wozſhip him, ſhall be Heretiques. They ſpare not to ſay ſo. *Qui Romanæ Eccleſiæ Priuilegium auferre conatur, hic procul dubio labitur in hæreſim*: He doubtleſſe falleth into hereſie, which goeth aboute to take away the priuiledge of the Churche of Rome. Dist. 22. omnes

But Hereſie is an other matter. An Heretique is he which denyeth the Articles of our Chzistian faith. We deny thē not, no not any one article. We hold the Crœde of the Apoſtles, and of the Nicene Councell, and of Athanaſius. We holde all the Scriptures of the olde and newe Teſtament. We holde all the auntient Councelles. We holde all the auntient Fathers, Auguſtine, Ambroſe, Chryſoſtome, &c. We condemne all Hereſies, which our Fathers condemned. This is our pzofeſſion, and yet notwithſtanding doeth the Pope lightly and raſhly

giue sentence against vs of Heresie. But let him take hæde, least whiles he calleth others Heretiques, and reconeth not the causes wherefore, his Arrowe which he hath shot vp, fall vpon his own head, and he fall into the pit he hath digged for others.

Yet there remaineth one pretence more against hir Maiestie, *ad quam velut ad asylum omnium infestissimi perfugium inuenerunt*. Vnto whome all suche as are the worst of the people resort, and are by hir receiued into safe protection. Is it not lawfull for the Queene to receiue straungers without the Popes warrãt? This he speaketh of the poore exiles of *Flaunders* and *Fraunce*, and other Countries, who either lost, or left behind them all that they had, goodes, landes, and houses: not for adulterie, or theft, or treason, but for the profession of the Gospell. It pleased God here to caste them on land: the Queene of hir gratious pitie hathe graunted them harbour. Is it become so hainous a thing to shew mercie, GOD willed the children of *Israel*, to loue the Deut. 10.

stranger

ſtranger, becauſe they were ſtraungers in the land of Egipt. He that ſheweth mercie, ſhall find mercie. If God ſhal turne his hand, thou maiſt be in caſe of pouertie and baniſhment as wel as they. I am not a Prophet, nor the ſonne of a Prophet, but I doubte the time will come, when men ſhall loke for the Pope at *Rome*, and not finde him. His ſeate ſhall be remoued, he ſhall not be there. Then ſhal he know what it is to be a ſtranger. He whiche deuoureth, ſhall be deuoured.

But what is the number of ſuch, who haue come in vnto vs? Are they three or foure thouſand? Thanks be to God this Realme is able to receiue them if the number be greater. You may remember what other ſtraungers arriued within theſe parts not long ſithence: Theſe are fewe, they were many: Theſe are poore & miſerable, they wer lofty & proud: Theſe are naked, they were armed: Theſe are ſpoiled by others, they came to ſpoile vs: Theſe are driuen frō their country, they came to driue vs from our coūtry: Theſe

to saue their liues, they came to haue our liues. The difference is greate betwéene these strangers. If we were content to beare them then, nowe let it not grieue vs to beare these: It is the commaundement of God, that wee loue the stranger: yet a Prince that doth it, shall abide the Popes controlment.

He himselfe is good to them, and spareth the liberties of his Citie to some number, and of worse condition. For (besides those which resorte thither oute of *Englande, Germanie, Fraunce, Spaine, &c.* he giueth harbour to 6000. Iewes, which liue by vsurie, and pay him yearely pensions. He alloweth in his Citie of *Rome* 20000. Courteghians or common women. This was the old reconing. It may be, the number is nowe improued. All these liue by filthinesse, and yéelde hym therefore a pension of 30000. Ducates.

If the Pope may maintaine so many thousand adulterers, harlots, Iewes, and eninies of the crosse of Christ, why may not Queene Elizabeth receiue a fewe

afflicted members of Christ, which are compelled to carie his crosse? If it be no fault in him to receiue so many seruants of the Diuel, why may not Queene Elizabeth receiue a fewe seruants of God? Whome when he thought good to bring safely by the daungers of the sea, and to set in at our hauens, shoulde we cruelly haue driuen them back again, or drowne them, or hang them, or sterue them? Woulde the Vicar of Christ giue this counsel? or, if a King receiue such, & giue them succour, must he therfore be depriued? they are our brethren, they liue not idlely. If they haue houses of vs, they pay rent for them. They holde not our grounds, but by making due recompēce. They begge not in our streets, nor craue any thing at our handes, but to breath our aire, and to sæ our Sunne. They labour truely, they liue sparefully. They are good examples of vertue, trauel, faith and patience. The townes in which they abide are happy, for God doth folow thē with his blessings.

Thus haue I opened 19. vntruthes all

packed in this Bul. If I woulde haue bæn curious or quarelous, I might haue gathered twice so many. But I haue no pleasure to passe farther in them. God and man, heauen and earth knowe they
Psal. 4. are vntrue. I may say to Pope Pius, thou sonne of man howe long wilt thou blaspheme the honour of God? Why hast thou such pleasure in vanitie, and seekest after leasing? What opinion hath hee of our nation? Doeth he thinke we are so simple to bee ledde in a masket with so vaine fables? Doth he thinke wee haue neither eyes to sée, nor heartes to iudge? Doth he thinke his bare word wil go for Gospel? Woulde he write thus if hée thought there were a God? If he deceiue vs in these earthly thinges which we sée with our eyes, no reason we credit him in heauenly things. Christ is the trueth. It becommeth not his Vicar to speake falsehood.

Now let vs examine how he wresteth & corrupteth the Scriptures of God, how he giueth vs a false interpretation, & corrupteth them. In his whole Bul he hath

one

one only place out of the Scripture, only one place, I say, and no more: & the same he setteth downe to mainteine his owne authoritie, & to vphold his power, whereby he setteth vp, & deposeth the Kings, & Princes, and states of the worlde. The words be ỳ first Chapter of Ieremie: Behold this day haue I set thee ouer the nations, and ouer the kingdomes, to pluck vp, and to roote out, and to destroy, and throw downe, to build & to plant. If he abuse this place of Scripture, which he hath aduisedly chosẽ, & sent ouer to make thereby some shew of his diuelish practises to worke rebellion & treasons among vs: we may well thinke hee dealeth the like with other places, when he draweth them to serue his turne. 1. Ieremi.

Hunc vnum super omnes gentes principem constituit, qui euellat, destruat. &c. He hath appointed him onely (Peter and his Successour the Byshop of Rome) Prince ouer all nations, to plucke vp, and to destroy, to roote out and throw downe to build & plant. No doubt this cõmissiõ is large. There can be no greater authority

giuen

giuen in matters of the world. But this authority hath no man. God keepeth it to
Proverb.8. himselfe. By me Kings raigne, and Princes decree iustice. They beare my name, they drawe my sword, they are my Ministers to take vengeance on him that doth euill: their hearts are in my hands, I turne them whether soeuer it pleaseth me: I take the praiers & supplications, and intercession for Kinges, and for all that are in authoritie, that men may leade a quiet, and peaceable life in all godlines and honestie. Daniel telleth
Daniel.4. King Nabuchodonosor, that the most high beareth rule ouer the kingdomes of men, and giueth it to whomsoeuer hee will. Wherefore doth hée not giue this glorie vnto God? Wherefore saith he I will goe vp and be like vnto the highest: I wil exalt my selfe, and shew my selfe that I am God? I haue (saith he) a déede of gifte. The wordes set downe by the Prophet Hieremie, are my warrant to place and depose whom I will.

And he doth not onely say thus, but as if it were too small and base a title, to

set

let the name of God or of our Sauiour Christ before the wordes of his priuiledge, he kéepeth his féete from ỳ ground, and raiseth aloft, and ietteth in the ayre aboue, as though he were one of the spirituall wickednesses which are in the hie places, and saith, *Regnans in excelsis cui data est omnis in cælo & in terra potestas, &c.* Hee that ruleth in the heights, to whom al power is giuen both in heauen & in earth, &c. Let him not deceiue you with vaine wordes. You shall witnesse against him, that héé taketh the name of the Lorde his God in vaine. For, if any worde in that péece of Scripture be spoken either of Prince, or remouing of Princes: if ỳ whole sense of those words cary any greater authoritie to the Pope than to the Bishop of any other place, or to the simplest Minister in the world, let me be no more credited. Marke therefore, ỵ séé howe boldly and fondly Pope Pius séeketh to mocke the worlde. First he sayth: *Deus constituit me vnum Principem super gentes*: God hath appoynted me alone, to be Prince ouer the nations. Ephes. 6.

Here

Here is a chameleſſe falſifying of Gods wordes. The Prophet ſaith: I haue ſet thee ouer the nations. The Pope thruſteth in three wordes more, Me, alone, and Prince, that ſo he, and none but he, may reuel and rule in all places. Reade the place of the Prophet, if you haue your bookes. The wordes are: I ſet thee ouer the nations. They ſay nothing, neither of the Pope, nor of Peters Succeſſour, nor of one alone, nor of Prince. All theſe the Pope hath pæced of his owne deuiſe.

Prouer. 30. But Salomon warneth him, Put nothing to his words leaſt he reproue thee, and thou be founde a lyar. Alſo S. Iohn

Reuel. 22. telleth him, If any man ſhall adde vnto theſe thinges, GOD ſhall adde vnto him the plagues that are written in this Booke. Whoſe wordes, or what euidence will hée not corrupt, which dareth in ſuch preſumption to handle the worde of GOD deceitfullye, and without ſhame, ſende it forth ſo into the worlde?

As for Hieremie the Prophete, vnto whom

whom God ſpake the wordes, which the Pope ſendeth vs, will Pius ſay that hee was a Prince, and had auctoritie ouer nations and kingdomes? will hee ſaye that Hieremie depriued Princes, and thruſt them from their royall ſeates? Hieremie did no ſuch thing. But al contrarie, he ſuffered perſecution, not onely of the Princes, but of the wicked people. Paſhur ſmote him and put him in the ſtockes. Hee was in deriſion dayly, euery one mocked him. Hee hearde the rayling of many, and feare came on him on euery ſide. All his familiars laye in waite for him, ý ſo they might preuaile againſt him, and execute their vengeance vpon him. Hee moneth his caſe before God, ſaying, howe is it that I came forth of the wombe, to ſee labour and ſorowe, that my daves ſhould be conſumed with ſhame? And in the fire and twentith Chapter, all the people were gathered againſt Hieremie in the houſe of ý Lord, then the Prieſtes and the Prophets and all the people toke him and ſaide, thou ſhalt die the death. Hier. 20. Hiere. 26.

Was

Was al this done vnto him by rebellion as against their Prince? was it because he had vsed him selfe proudely or cruelly in matters of temporal gouernement? was it not rather, because he stoode in the Courte of the Lords house, where the Lorde had sent him to Prophecie, and saide to all the people the wordes of the Lorde of Hostes. Was it not becausе hee prophecied in the name of the Lorde?

Hiere. 19. & 20.

Hiere. 26.

Would Pope Pius be thus set ouer nations add kingdomes? would he bee smitten and put into the stockes, & rayled at? woulde he haue his dayes consumed in shame? woulde he be let downe with cords into the dungeon where was no water but mire, and so sticke fast in the mire? woulde he haue his friendes mone his case to the King, and tell what euill hath bene done to him, in that they haue cast him into the dungeon, & say, he dyeth for hunger in the place where hee is? would he, I say, thus be set ouer nations and kingdomes? or wil he say, that Hieremie suffering these reproches of

Id. cap. 38.

the

the Rulers, and the Priests and the people, did enioy an earthly peace, and possesse a worldly kingdome: or will hee say, that God mocked his Prophet, whē he saide vnto him, This day I set thee ouer nations?

The words therefore must nēds haue an other meaning, and what that meaning is, who is better able to declare than Hieremie him selfe? The Lord stretched out his hād, & touched my mouth, and the Lorde saide vnto me, beholde I haue put my words in thy mouth. I haue ordained thee to be a Prophet vnto the nations. Thou shalt go to all that I shall sende thee, and what soeuer I command thee, thou shalt speake. Be not afraide of their faces. For I this daye haue made thee a defensed Citie and an iron piller, and walles of brasse against the whole lande, against the Kinges of *Iuda*, and against the Princes thereof: against the Priestes thereof, and against the people of the lande. For they shall fight against thee, but shall not preuaile against thee. For I am with thee sayeth the Lorde. Hiere. 1.

Such auctoritie had he ouer the nations: to be their Prophet, to speake what the Lorde commaunded, to reproue them without feare.

In like auctoritie spake Elias to Achab, I haue not troubled *Israel*, but thou and thy Fathers house in that you haue forsaken the commaundements of the Lorde, and thou hast followed Baalim. In like auctoritie spake Iohn the Baptist vnto Herode. It is not lawfull for thee to haue thy brothers wife. And the like auctoritie did God giue vnto Moses. Behold I haue made thee Pharaos God. Thou shalt speake all that I commaunde thee. And thou shalt say vnto him, the Lorde God of the Hebrewes hath sent me vnto thee. As Moses was sette ouer Pharao King of *Ægypt*, and Elias ouer Achab king of *Israel*, and Iohn ouer King Herode, so was this Prophet set ouer the nations: not to remoue or pull them downe, but to rebuke their errors, and to direct their liues: to plante the trueth, to ouerthrowe the vanitie of men, and to builde the feare of the Lorde. In all this

Mark.6.

Exod.7.

this wée finde nothing for the Popes purpose.

But, if it were so, and that had bene the meaning of this place, what had that made for him? Was Hieremie his predecessour in the Bishoprycke of *Rome*? or is he the successour of Hieremie in *Israel*? was the Prophet called the heade of the Church? had he and did he exercise such iurisdiction ouer Kings and Princes, as the Pope hereby chalengeth? if he neuer attempted any such thinges, howe doth Pope Pius maintaine his procedings by the example of Hier.? or, if the wordes wil car yno such meaning, why doth he so vainely alleage them? one of their owne Doctours saith, Hee speaketh not of the ouerthrowing of the kingdomes of the world, but of the ouerthrowing of vices, and of the planting of Faith and manners. And so Hierome writing vpon the same place. *Omnis plantatio quam non plantauerit pater cælestis eradicabitur, & ædificatio quæ super petram non habet fundamentum, sed extructa est in arena sermone dei suffoditur*

Ioh. de Parisijs cap. 15.

Hieron. in. 1. Hierem.

atque deſtruitur. Euerie plante whichour Heauenly Father hath not planted, is rooted vp: and that building which is not founded on a Rocke, but is built vpon the Sande, is vndermined, and ouerthrowne with the word of God.

Such powre Hieremies hath God giuen vnto the worlde, who haue ouerthrowen and pulled vp the vanities and folies which were growne to a great heigth in the Church of God. They haue planted faith and manners. They haue opened and preached the trueth. The Lorde hath proſpered their labours, as wée ſée this day. Yée hath roted out thoſe ſtrange plantes, and throwen downe the weake foundations with the breath of his mouth. This is the plucking vp, the rooting out, the deſtroying, and throwing downe: this is the building & planting whereof the Prophet ſpeaketh: as wée haue heard it prowed by the Prophet him ſelfe, by the interpretation of Hierome a learned Father, who maketh good this saying with two ſeuerall places written in the newe Teſtament,

ment, and by the confession of their owne Doctour Iohan. de Parisijs, and might be further proued by sundrie others.

Yet all this notwithstanding it must be taken in the sense wherein Pius vseth it, or else some of his predecessors Popes of *Rome* might likewise be worthily blamed for their doings. Pope Adrian wrote somewhat roundly to the Emperour Fredericke. *Imperator quod habet, totum habet à nobis. Sicut Zacharias transtulit imperium à Græcis ad Teutonicos: ita nos possumus illud transferre ab Alemannis ad Græcos. Ecce in potestate nostra est, vt demus illud cui volumus. Propterea constituti sumus à Deo super gentes & regna, vt destruamus, & euellamus, ædificemus, & plantemus.* What soeuer the Emperour hath, he hath it of vs. As Pope Zachary translated the Empire from the Greeks vnto the Germaines, so may wee againe translate the same from the Germaines to the Greekes. Behold it is in our power to bestowe the Empire vpon whome we list. Therefore are we appointed by

Auentinus in Adriano. 4. an. 1154.

Hier. 1.

God ouer nations, and kingdomes, to pul downe, to roote vp, to build and to plant againe. No mouth woulde vtter these blasphemies but the mouth of Antichrist.

Thus haue we tryed the Pope to bée a corrupter, and a falsifier of the Scriptures Ye putteth in thrée words, Me, Alone, Prince. Yee applieth the place to himselfe, and among all other to himselfe alone, and so setteth himselfe aboue Princes. Yée chaungeth the rooting out of errour, to the ouerthrowing of Princes: and the preaching of the trueth, to the deposing of kings. Ye forgeth a sense which the spirit of God, and the Prophet Hieremie neuer ment. Ye saith, Thus saieth the Lorde, when the Lord neuer spake it. Ye knew them well, which said, They wrest the Scriptures to maintaine their power. This thou séest ô God, and sufferest. Yee calleth himself the Vicar of thy Christ he abuseth thy most holy word, he deceiueth thy people, hee maketh thée to bee a false witnesse to his folie, and all this doth he

to

to countenance his ambition and pride.

Nowe vpon warrant of these wordes so fondly applyed, he addresseth himselfe solemnly to pronounce sentence. *Declaramus praedictam Elizabeth eique adherentes in praedictis anathematis sententiam incurrisse.* We make it knowen, that Elizabeth aforesaid, and as manie as stande on hir side in the matters aboue named, haue runne into the daunger of our curse. This is a terrible thunderbolt shot in among vs from *Rome*, in Paper. These cloudes are without raine: These Gunnes will doe no harme. Euen so did the Phariseis, cast Christ Iesus out of their Sinagogues, and excommunicate him, and accurse him. So did Diothrephes excommunicate Iohn the Euangelist, and did neither him selfe receiue the brethren, but forbadde them that woulde, and did thrust them out of the Church. So was Hilarie accursed and excommunicated by the Arians. Hée layeth his curse not onely vppon the Lordes annointed our blessed Queene, but vppon all that followe hir godlye

Epist. 3. Ioh.

procædings, that is, vpon euery one of you, and vpon al other hir Magisties true subiects. Hee knoweth you not, and yet accurseth you. You are childzen of God, yet he maketh you the childzen of the diuel. The Lozde hath shewed the light of his countenance vppon you, and hath giuen you his heauenly wozde, whereby you haue gotten vnderstanding, and are made wiser than your enemies, and are taught to refraine your fæte from euerie euill way, and therefoze the Pope cryeth out against you, and doth recken you accursed. But his owne wozdes tell vs:

11.Q.3. *Neminem ligare debet iniqua sententia:* A wrongfull sentence bindeth no man.

The curse shall come into his owne bosome. Foz the Lozde our God turneth the curse vnto a blessing to vs, bycause the Lozde our God loueth vs. And, He will sende a curse vppon them, and will curse their blesings: yea, he hath cursed them alreadie, because they doe not consider in their harts, nor giue glorie vnto his name. He hath also made them to be despised & vile before all the people, be-

Deut.23.

Malac.2.

cause

cause they haue not kepte her wayes.

In this case Christe saith, Reioice and be glad. For so persecuted they the Prophets whiche were beefore you. Origen sheweth howe all that be like minded vnto Pharao crie out that men are seduced, and led out of their way, if Moses and Aaron, that is, if the spœche of the Preachers call vpon them to be diligent in the Lawe of God, and to followe hys worde. And Chrysostome telleth vs, this is no newe thing. *Ne admiremur quod spiritualibus instantes multa patiamur aduersa, &c.* Let vs not maruell, if we abide many aduersities, because we follow after and desire those thinges whiche are spirituall: For, as the theefe diggeth not, nor layeth his waite at the place, where straw, and chaffe, and feathers are layd, but, there, where is golde and siluer: so is the Diuell moste out of quiet, with those whiche take in hande spirituall businesse. These things (saith our Sauior) haue I saide vnto you, that ye should not bee offended. They shall excommunicate you: yea the time shall come, that

Origen. hom. 3. in Exod.

Chryso. Hom. 1. ad popul. Antiochen.

Ioh. 16.

whosoeuer killeth you wil think that he doth God seruice. And these things will they doe vnto you, because they haue not known the Father, nor me.

But what are the effectes and force? what successe take the Popes blessings & his curses? he stirred vp the K. of *France*, to plague his subiectes, & to that purpose he blessed him and his folowers: they & their Countrie were brought to greate miserie. He blessed Philip King of *Spaine*: he hath bin wonderfully troubled by the *Moores* at home, and liueth in continuall turmoyle with his subiectes in other his dominions abroade. He blessed the states of *Venice*: they are still disquieted by the Turke. On the other side, he hath accursed *England*: thankes be to God it was neuer better in worldly peace, in health of bodie, in abundance of corne and victuals. He hath accursed the Princes and states of *Germanie*: they were neuer stronger. He blesseth his own side: but it decayeth and withereth. He curseth the Gospel, but it preuaileth & prospereth. The more he curseth, the more

it

it prospereth. This is the Lordes doing, & it is maruellous in our eyes. So doeth God turne the Popes curse into a blessing vnto vs. And so we maye well saye with Seneca. *Celestis ira quos premit miseros facit, humana nullos.* The anger of God maketh those mē miserable vpon whom it lighteth: but so doth not the wrath of man. *Seneca in Hercule Oeto.*

Quin etiã ipsam pretenso regni prædicti iure, necnon omni & quocunq; dominio dignitate, priuilegioq; priuatam. We also make it knowen, that wee haue depriued hir from that right she pretended to haue in the Kingdome aforesaid, and also from al and euerie hir auctoritie, dignitie, and priuiledge. This is the other part of the Popes sentence. In this his vaine fantasie, and by this childish mockerie hée thinketh to depose Queene Elizabeth from hir kingdome. O vaine man, as though the coastes and ends of the world were in his hands, or as if no prince in ỹ world might rule without his sufferãce.

So haue the proude Prelates of that sée, these manye yeares troubled the

states of al Christendome, & therby been cause of much slaughter & sheding innocent bloude. And so at this present he seeketh to disquiet Elizabeth : Elizabeth I say our soueraigne and moste gratious Lady, a Virgin ful of wisedome, vertue, grace and compassion : she is vnto vs as a comfortable water in a drie place, as a refuge for the tēpest, and as the shadowe of a greate rocke in a wearie land.

The greatest blessing whiche God gyueth to any people, is a godly Prince to rule ouer them. The greatest miserie that can fall vppon a people, is to haue a godly Prince taken from them. For by a godly Prince he doth so rule the people as if God him selfe were with them in visible appearaunce. The Prince walketh in the wayes of the Lorde : the Nobles folowe the steppes of the Prince : & the people fashion them selues to the example of the Nobles. The face of a godly Prince shineth as the Sunne beams, and bringeth ioy and comfort to his subiectes.

When the Lord was displeased with the

the people of *Israell*, he toke Samuell from them, & gaue them Saul to be theyr King. Saul did wickedly, without Iustice, without Mercie. He deuoured the people like a Lion, he ouerthrew the tabernacle, and slewe the Priests. Then was there no Reuelation: None that did Prophecie, or care for the name of the Lord.

But when God toke mercie vpon the people, he gaue vnto them Dauid, a man after his owne heart. He deliuered hym from daunger, and toke him out of the Lions mouth. He crowned him, and did set a crowne of pure golde vpon hys head. Dauid loued the people, he taught them the wayes of God, he put downe Idolatrie, and destroyed the Groues, he set vp a Tabernacle to the God of Iacob. Vnder him the people had great prosperitie in their houses, and abroad, in their Vines, in their Corne, and in their Cattell, in time of Peace, and in tyme of Warre.

When it pleased God to send a blessing vpon vs, he gaue vs his seruant E-

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lizabeth to be our Queene, and to be the instrument of his glory in the sight of all the worlde. Who is so blind which seeth not? who is so vnthankful that remembreth not what things God hath wrought by hir? who seeth not the glorious beames of the trueth? who seeth not the wonderfull peace in which wee haue liued? who seeth not the wise and safe guiding of the people? one of those alone were a great blessing, but al togither are such a blessing, as our Fathers before vs neuer enioied so happily.

As touching religion, let vs thinke of that time of ignorance, wherein wee were before. How miserable a case was it to see suche deadlye dumbenesse in the Church of God? to see the people ledde away in the darke, they knew not whether? to see the word of life taken away? to see the people fedde with fables? to see an Idol sette vppe in the place of God? to see Iesus Christe our Sauiour putte to silence? In this case were we. This we did see, we did feele this. Out of this deadly dungeon GOD deliuered vs by

by the hand of our Queene. By hir hée re-
couered the trueth: by hir he sente vs the
light of his holy worde: by hir he hathe
relæued the heartes of the people. God
himselfe hathe bene the worker hereof.
Elizabeth hath bene his instrument, and
the meane by whome he hath done thys
worke.

And marke the tyme when shée at-
tempted this. Euen at the firste entrie
into hir kingdome: at whiche time the
King of *Spaine*, the King of *Fraunce*, the
Quéene of *Scottes*, and many of the No-
bles and the Bishoppes of thys Realme
were against it. She had larned, First to Mat.6.
seeke the kingdome of God: she hadde
learned to séeke hys glorie, and not hir
owne: shée had learned to saye as Dauid
saide, I wil not suffer mine eyes to slepe, Psal.132.
nor mine eye liddes to slumber vntill I
finde out a place for the Lorde, an habi-
tation for the mightie God of Iacob: she
had learned to saye, If God bee on oure Rom.8.
side, who can bee againste vs? So
was hir gratious hearte consumed with
the

the zeale of Gods house. O who can conceiue the ioy and comfort of the people: it was so great, as no manne can declare. They helde vp their hands to God, they hadde not words to giue him, they could not speake for ioye. They reioiced as a Birde doth at the daye spring: as Ionas reioiced when he came out of ỹ Whales bellie: as Daniel reioiced when he was brought safe out of the Lions denne: as the children of *Israel* reioiced when they came out of *Egipt*: as the thræ children reioiced whē they came forth of the burning fornace: so did we reioice and said: This is the daye which the Lorde hathe made, lette vs reioice and bee gladde in it.

I nēde not speake of the continuall peace, which God hathe giuen vs all the time of hir gouernement. He that knoweth not the price of peace, and howe to estæme it, let him behold the kingdomes which border nert vppon vs, howe pitifully they be afflicted. Let hym beholde *Spaine, Fraunce, Denmarke, Flaunders*, and *Scotlande*: and consider what they haue

suf-

ſuffred theſe few yeares paſt: what houſes haue bene ouerthrown, what Cities haue bene burnt, what bloud hath bene ſhed? how many women haue loſt their huſbands? how many mothers haue loſt their children? and how many children haue bene made fatherleſſe.

But God, euen our God, gaue vs Queene Elizabeth. and with hir gaue vs Peace, and ſo long a Peace as *Englande* hath ſeldome ſene before.

What ſhould I ſpeak of hir wiſedom in gouernement. Let vs loke vppon the ſtate as it was before: what hunger was in this lande? many of our brethren dyed for lacke of foode. What cruel executions were then in *London*? there were few ſtreetes where was not ſet vp a galous or a gibbet. In *Oxford* 52. were executed at one Seſſions. What diſeaſes fell vpon vs? the graueſt, and wiſeſt, and richeſt men were take away. *Calais* was loſte. A ſtranger and forraine people had the rule ouer vs. Al thinges wente againſte vs, becauſe God was not wyth vs.

G. But

But God restored by his seruaunt our Queene those ioies againe, which wée lacked. He hath giuen vs ciuill peace among our selues, and peace with forrain nations. He hath giuẽ vs health of body, and store of victuals: discharge of debts, and auoyding of strangers: he hath gyuen vs mercie in iustice, abandoning all crueltie. We are nowe with God, and al things go well with vs.

They talke much of an vnbloudy Sacrifice. It is not theirs to offer it. Queene Elizabeth shall offer it vp vnto God: euen hir vnbloudie handes, and vnbloudie swoorde, an vnbloudie people, and an vnbloudie gouernement. This is an vnbloudie Sacrifice. Thys Sacrifice is acceptable vnto God. I say not, that it is not lawfull for hir to putte to death. God saith, Thine eye shall not pitie the wicked, nor shewe mercie: but thou shalt kill him: that all *Israell* maye heare and feare, and do no more anye suche wickednesse as this, among you. Shée muste doe it: if she woulde not, yet hir laws would sée offendors punished. But

Deut. 13.

I speake it to shew the gratious goodnes of hir mercifull nature.

Oh how gratiously dide hir Maiestie commend vs hir subiects, to the carefull and wise gouernement of hir Counsell, and Iudges, when she spake thus vnto them: Haue care ouer my people. You haue my place, Doe you that whiche I ought to doe. They are my people. Euerie man oppresseth them, and spoileth them without mercie. They can not reuenge their quarrel, nor help thēselues. See vnto them, see vnto them, for they are my charge. I charge you, euen as God hath charged me. I care not for my selfe, my life is not deare to me, my care is for my people. I praye God who soeuer succeede me, bee as careful as I am. They whiche might knowe what cares I beare, woulde not thinke I tooke anye greate ioye in wearing the Crowne.

These cares, heard when hir Maiestie spake such words. I trust they wil worke suche affection in your heartes, whiche heare them reported, as they did in me when I heard them spoken. She loueth

hir Subiectes, and they reuerence hir: She is carefull for them, and they are true to hir, God continue his blessing towards hir, and ouer shadowe hir wyth his mercifull hande. For she is the comfort and Diamond of al Christendome. This is she againste whome Pope Pius rageth and stormeth, and hath sente hys curse, & sentence of depriuation againste hir. If he had bene acquainted with oure happye estate vnder hir, he mighte wyth better grace haue said to hir, Because thy God loueth *England*, to establish it for euer, therefore hath he made thee Queene ouer them to execute Iudgement and Iustice. He might with more and better aduisement haue saide, How shal I curse where the Lorde hathe not cursed? Or how shall I detest where the Lorde hath not detested? He is not so wise as Balaam, which would not for a house full of gold, passe the commaundement of the Lorde, to doe eyther good or badde of hys owne minde.

Num. 23.

Præcipimus & interdicimus vniuersis, & singulis proceribus, subditis, & populis, & aliis

præ-

prædictis: ne illi eiusue monitis, mandatis, & legibus, audeant obedire: qui secus egerint, eos simili anathematis sententia innodamus: Wee charge and forbid al and euerie the Nobles and Subiects, and people, and others aforesaide, that they be not so hardie as to obey hir, or hir wil, or commandementes vppon paine of like accursse vppon them. Woulde you take thys man to be the Vicar of Christe? He seemeth rather to be some Maister of misrule, whyche so dischargeth all manner of Subiectes from all manner obedience. For, what order will he leaue vs, when wée maye not doe those things whyche we doe vnder hir obedience, by charge of hir will, or commaundementes or lawes? His wordes speake verye broade. I commaunde vnder paine of damnation, that no seruaunt obey his Maister, no wife obey hir husbande, no childe obey his Parentes, and that no Subiecte obey hys Prince. I commaunde and forbidde, that you dare not obey hir, &c.

But what if you shewe him of oure lawes whyche Queene Elizabeth hath made and established against Burglarie and robbing by the high way, and anye other kinde of theft: againste murther, adulterie, and all filthinesse (as kéeping of Concubines and Courteghians) (like to the vse of his City at *Rome*) kepe them not saith the Pope, vnder paine of my curse. Againe, sir by hir lawes we are required to resort to our seuerall Churches, there to heare the worde of God, to giue thankes vnto him, and to poure out our prayers before him, &c. hée yet sayeth, obey them not. What shal we do then for lawes of common peace, and of holding our possessions, and goodes to our priuate vse, and so maintaining the good estate of our neighbours? For paying our rents to Landlordes, and custome, and tribute, where tribute and custome are due? Let not any obey these lawes, saieth the Pope. Lette no man dare obey hir, or hir will, or commaundements, or lawes. Estéeme not hir law, as a law, take not hir to be your Quéene.

Is not this fatherly Counsel? Are they not happy which follow it? What godly creature euer gaue the like? What Patriarke, or Prophet, or Euangelist, or Apostle euer sent the like commissions into the worlde? Pius wil be called the Vicar of Christ. Did Christe euer sette vp himselfe against the Prince, did hee so teach his Disciples, was it any parte of that doctrine he hath left vs?

Pius telleth vs, he is Successour to Peter and Paule, that he is inuested in their auctoritie, and enthronized in their chaire. Let vs conferre the doctrine of Peter & Paule, with that whiche is written by their Successour. Pius sayeth of our Soueraigne: Let no man be subiect to hir, or obey hir. But Peter saith: Submitte your selues to all maner ordinance of man for the Lordes sake, whether it be vnto the King, as vnto the Superiour: or vnto Gouernours, as vnto them whiche are sente of him for the punishment of euil doers, and for the praise of them that doe well: for so is the will of God. And againe he saith: Feare God, 1. Pet. 2.

honour the King. Peter ſayeth, it is the will of God, that you obey your Prince. Pius gaineſayth, Obey not your Prince, my wil is, that you obey not.

Paule hath left wordes for our obediēce. Rom. 13. Let euerie ſoule be ſubiect to the higher powers, for ther is no power but of God, and the powers that be, are ordained of God. Whoſoeuer therefore reſiſteth the power, reſiſteth the ordinaunce of God, and they that reſiſte, receiue vnto them ſelues iudgement. For hee is the Miniſter of God for thy wealth: But, if thou doe euill, feare, for he beareth not the ſworde in vaine. Wherefore yée muſt be ſubiect, not bicauſe of wrath onelye, but alſo for conſcience ſake. Giue therefore tribute to whome you owe tribute, cuſtome to whom cuſtome, feare to whom feare, honour to whome you owe honour. Nowe ſayeth Pius, Let no ſoule be ſubiect to the higher powers, reſiſte power, reſiſte the ordinaunce of God, bee not Subiecte neyther for wrath, nor for conſcience. Yeelde youre Prince no tribute, no cuſtome, no feare,

and

and no honour. Howe agréeth this with the Apostle? Whether it be right in the sight of God that you be lead by Peter & Paul, the Apostles of Christ, or by Pope Pius, iudge yée.

And for what Prince doth Paul require this of the Romanes? for Nero, an enemie vnto God and godlinesse, and al that liued godly: who destroied and burned their citie: who slewe his mother, & ripped that bellie which brought him to life: a Monster in nature, and the most wicked ruler that euer raigned. And yet doeth Paule require them to obey him, bicause he is the Minister of God, &c.

Who was like to Nabuchodonosor, King of *Babylon*? he was the rod of the Lords wrath, he oppressed the people of God: fired and razed their Citie, sacked their Sanctuary, and spoyled their Tẽple, yet are the people commaunded to praye for the life of Nabuchodonosor King of Babylon, and for the life of Baltazar his sonne, that their daies may bee vpon earth as the dayes of heauen. And Baruch. 1.

againe God speaketh by the Prophet Hieremie: I haue caused you to be caried away Captiues from Ierusalem vnto Babylon. Seeke the prosperitie of the citie, whether I haue sent you away Captiues, and pray vnto the Lord for it: for in the peace thereof shall you haue peace. If the Apostle withdrewe not the Romanes from the subiection of Nero, if the Prophets willed the children of Israel to praye for Nabuchodonosor, who were wicked Princes, will Pope Pius tell the Subiectes vnto a godly and vertuous Ladie, that they muste not obeye hir?

Into what case doth he lead miserable simple men, that giue him some credite? Howe doth he amaze them? God telleth vs we receiue to our selues iudgment, if we resist his ordinance. Pius saith, we are accursed vnlesse we doe resist it. What shal a simple mã do? Which way shall hée folowe? If he obey God, he must forsake Pope: Or, if hee obey the Pope, he must forsake God. If hée obey the Prince as God willeth him, then

then the Pope curſeth him: Or, if hée diſobey the Prince, as the Pope willeth him, then doth God condemne him. The commaundement of the one is as contrarie to the commaundement of the other, as light is contrarie vnto darkeneſſe. But thankes be to God who hath filled vs with the knowledge of his will. We know Pope Pius is no God. We pray for him that he may be the ſeruant of God,

Paul hath warned vs, if an Angel from heauen, or if any man preach vnto you otherwiſe than that you haue receiued, let him be accurſed. We haue receiued of Paul, and of Peter, and of God himſelfe, that we ſhoulde obey: yet darith Pope Pius no Angel, but a man, commaund vs that no man obey, no not vnder paine of his curſſe Accurſed is he for ſo commaunding, we haue good warrant to ſay he is accurſed. Galat. 1.

Omnes qui illi quomodocunque iurauerunt, à iuramento huiuſmodi ac omni prorſus dominij, fidelitatis, & obſequij debito, perpetuò abſolutos declaramus: We pronounce that all,

all, whosoeuer by any occasion haue taken their oathe vnto hir, are for euer discharged of such their oath, and also from all fealtie and seruice, which was due to hir by reason of hir gouernement. Doth Pope Pius knowe what an oath meaneth? Doth hee knowe what it is to sweare by the name of God? An oathe is a solemne promise made betweéne men, wherein God (who knoweth the secrets of the heart) is called to witnesse of the doing. As for example: wée haue taken this oath. I will be a true and liege Subiect to our Soueraigne Lady Queene Elizabeth, I will neither in worde nor deede procure hir euill, I will not conceale any treason or conspiracie against hir, and this doe I promise, as I hope to be saued by the bloude of Iesus Christ: and I take witnesse to this of God, who seeth the singlenesse of my heart, beseeching him to auenge it vpon me, to put my name out of the booke of the liuing, and to giue mee no portion in the kingdome of Christ, & of God, if I willingly or wittingly breake this my promise.

Such

Such is the oath, which we haue taken to hir highnesse.

This is nothing (saith Pope Pius) I can dispense with it, I am able to dispense against the lawe of nature, against the Canons of the Apostles, against the newe Testament: I can dispense for all thinges done contrary to the commaundements of the old and new Testament: I can dispense against the lawe of God. I am aboue all generall Councels, my wil must be kept for a law. And doth he onely say this? Or shall we thinke they be words of reuerence, written by such as are deuout to his holinesse, and that he doth not so much as he may by vertue of his speciall priuiledge? Who was it ý gaue a dispensation to the brother, ý he might marie his owne sister? Who was it that gaue dispensation to Henrie the fifth to rise vp against Henry the fourth his own father, and put him from the Empire? What dispensation Pope Pius sent to King Philip God knoweth, but the yong Prince the Kings sonne lost his life. I know not what dispensation past lately

into

into Scotland, but the king was strangled, &c.

A horrible déede, the world knoweth it was so, what mistes & prætẽces soeuer they make. To worke such practises, the Pope sendeth abrode his dispensations.

Such a dispensation did Pope Pius lately send into England, and discharged the Subiects from their due obedience to our Prince, and thereby made way for them, with his fauour and licence to runne headlong into euerlasting damnation. With some weake heades hée hath preuailed. It is likely hée hath vsed secrete conference with them some long time, before they would be drawen to be traitours to their owne country, and be emboldened to put themselues in armour, and robbe, and spoyle, & burne, and kill their countrie men, & friends, and kinsefolkes, and children, and parents against the law of nature, and the commaundement of God.

This was done not long sithence. You can not but remember it, they were in armes, and had gathered a great cõpanie

of

of Confederats: the banner was displaied in fielde What thinke you was their meaning? Or to what ende did they rise? Among all those that liue within this realme, whose person sought they? against whom bente they their speares? And against whose body drew they their swordes? But the Lorde preserued his anointed: he hath placed hir vppon his holy hill of Sion: no traiterous malice shall annoy hir.

Consider nowe whence all this rebellion grew. There is no treason, without conference. There, euen there began all our trouble. The maister of all this mischiefe sitteth at Rome, as I tolde you before: ẏ coales were kindled here, but the belloes were there, & there sate he ẏ blew the fire. We saw the poppets, but ẏ iuggler that drew the strings kept him selfe close. They which rebelled brake their oathes, forswore thẽselues robbed their country, spoiled townes, burnt ẏ holy Bible ẏ word of God, they cared neither for God, nor man: neither for Prince, nor for lawe. They were promised furtherance

therance in their doings, by insurrections which shoulde haue bene likewise made in other places of the Realme. In all this they toke courage and countenance of Pope Pius. He furnished them with all deuise of counsell, he blessed thē in their purpose, he promised them forgiuenesse of their sinnes, for part of their wages.

Miserable man which could finde no better company: and in miserable case, when he cannot be vpholden by other meanes than by treason. But most miserable are they which through his wicked persuasions are content to cast themselues, and to seeke howe their country may be brought vnder the subiection of forreine enemies, into bondage and miserie. So doth he lose and set at libertie the consciences of men, and flattereth the wicked in their vngodlinesse, as if his dispensation should be their excuse.

It is an olde saying, *Caueat emptor*, let him that buieth take heede. What colour soeuer the Pope setteth on his marchandize, let the buier take heede of them.

them. We haue called God to record vnto our soules: our conscience standeth charged. If we commit periury, God wil auenge it. If we resist the power, wee breake the ordinance of God, and then we receiue to our selues damnation. Let vs therefore be wise and circumspect. As for Pope Pius word, it is no warrant for vs against the iudgement of God. In the day of the Lorde, when we woulde call him forth for our discharge, we shall not finde him. He is not able to warrant him selfe.

Yet for his better credite, and to preuaile the more with vs, he saith well of him selfe, & magnifieth and aduaunceth his owne name, when he telleth vs, I am a Prince, I am aboue nations and kingdomes: I excommunicate Kinges and Princes: I depriue them, and put them downe, and roote them vp: I haue authoritie ouer their Subiects, I discharge them of their othes, I curse them and giue them vp to the Diuel: I am like to the highest. These are blasphemous, and abominable words, meete words for him

that ſent them: to whō is giuen a mouth to ſpeake great things, and blaſphemies. And thus he imagineth all the woꝛlde ſhould fall doꝛwne beforꝛe him with a *Sā-ctus*. He imagineth he holdeth the Sunne and Mꝛone in his handes, and can ruls them as it pleaſeth him: & thus he is fallen into a pleaſant phꝛenſie: he dꝛeameth of great matters, and with his ownc bꝛeath he bloweth him ſelfe bigge like a bladder.

But this bꝛeath is nothing, it is eaſie to let it out, and then the bladder will alſo be as nothing. It wil not be ſo eaſie as he thinketh, to haue ſuch place giuen him in the conſciences of men, as hee ſometimes had: oꝛ to rote out all that pꝛofeſſe the Goſpel of Chꝛiſt, oꝛ to make that the name of the holy one of Iſrael ſhall be no moꝛe ſpoken of. Yet hee attempteth it, and thereto employeth all his power, and his wiſedome, and his counſaile. But he that dwelleth in heauē, laugheth him to ſcorne, the Lord ſhal haue him in deriſion As though he were a Sampſon, he taketh hold of the pillars, he

Pſal. 2.

he crasheth them in peeces: but the house which he pulleth downe, shall fall vpon his owne heade. His heart is exalted against his fall, which is at hand. All his great boast is but a cloude of darknesse, a cleare winde will blow it ouer.

And now to giue you a short view of the whole matter. Remẽber that Pope Pius hath sent vs ouer against our gracious Queene, and all hir Subiectes, a Sentence of his curse and depriuation. Wherein he hath dealt ignorantly, and contrary to the lawes, without wit, or discretion, and foloweth no order. For the Sentence which shoulde be kept vntill the last, is giuen out before the parties were called, or the cause and proofes, duely alleaged and examined.

Remember, that he is no competent Judge, that he hath no iurisdiction ouer vs, that he him selfe is a partie, that hee hath bene accused and founde guiltie by the iudgement of the whole worlde, that he is ouer much affectionate in the case, wherein he seeketh to exalt and enrich him selfe.

Remember that he hath conueied 19
vntruths into this one bundle: that hée hath forged a false commission: that hée hath corrupted and falsified the worde of God, and hath made God a false witnes vnto his folies. Remember that hée teacheth vs contrary to that we haue receiued of Peter, and of Paul, and of Christ, and of God: and that he saith, Let no soule be subiect to the higher powers, let euery soule resist the Prince, let him withstand the ordinance of God, be not obedient neither for wrath, nor for conscience, giue no custome, nor tribute, nor feare, nor honour vnto hir.

Remember, if thou obey thy Prince as God hath commaunded thée, thou art accursed by the Pope: or, if thou disobey the Prince as the Pope requireth thée, thou art condemned by the iudgemẽt of God.

Remember, that the Pope hath conferẽce with traitours in all countries, that he raiseth Subiectes against their Princes, that he causeth Princes to plague their Subiects, that he hath no regard of the stranger and the fatherlesse, that hée

ſuffereth Iewes and Harlots to liue in wealth and peace with him at Rome: & yet will not ſuffer a Chriſtian and lawfull Prince, to liue in ỹ peace of hir own Countrie at home, that he is the procurer of theft, and murder, of rebellion and diſſention in the land: that he hath ſent in a Bul to ſhewe his meaning, and to worke our diſquiet: ſo bold, and vaine, & impudent a Bul, and ſo full fraught with blaſphemie and vntruth, as neuer before him did any. Let theſe thinges neuer bée forgotten. Let your children remember them for euer.

Let vs, & your children with vs pray, God ſaue Queene Elizabeth, and confound all thoſe which riſe vp againſt hir. Let vs at the length take knowledge of the Pope, & of his enterpriſe, & boldnes. He & his Predeceſſours haue deceiued ỹ worlde, & our Fathers before vs. Let vs bee no more children in vnderſtanding. God hath giuen vs the light of his word: we haue by it eſpied, wherein they robbed vs, let vs be no more deceiued. I ſay vnto you againe, I beſeech you, let vs at

the length take knowledge of the Pope, and of his enterprise, and boldnesse. Hée and his Predecessours haue deceiued the worlde, & our Fathers before vs. Let vs be no more children in vnderstanding. God hath giuen vs the light of his word, we haue by it espied wherein they robbed vs. Let vs be no more deceiued.

And thou O most merciful Father bée our defence in these daungerous times. The Lyon rangeth and seeketh whome he may deuour. Looke downe from thy heauens vpon vs. Giue thy grace vnto Elizabeth thy seruant. Thou hast placed hir in the seate of hir fathers: thou hast made hir to be a comfort vnto thy people: thou hast endewed hir with manifold gifts: shadow hir vnder the wings of thy mercifull protection: confound and bring to nothing the counsell of hir enemies: direct the worke of thine owne hands: establish that, O God, which thou hast wrought in vs: so we which bée thy people, and the sheepe of thy pasture, shal giue thée honour and praise for euer and euer. Amen.

A

¶ A Treatise of the holy Scriptures, gathered out of certaine Sermons, which the reuerend Father in God, *Bishoppe Iewel* preached at *Salisburie.*

Anno. Domini.

1570.

MONG al his creatures in heauen or earth God hath not made any like vnto the Sunne in the firmament, the beames where of are beautifull and pleasaunte, and doe giue comforte in all places to all

things. It reioyceth the whole, and relieueth the sicke: it causeth birds to sing, fishes to play, cattel to stirre, wormes to creepe, grasse to grow, and trees to bring fruit: it reneweth the face of the whole earth. Yet a blind man hath no pleasure in the beauty therof, because he is blind, and cannot see it. Yet a deade man hath no warmth by the heate thereof, because he is dead and feeleth it not.

Adam was placed in Paradise, in perfect estate, and in the companie of Gods Angles. God walked and did talke with him. He heard the voice and beheelde the presence of God. The riuers yelded waters aboundantly, the trees brought him fode of life. He had plentie without trauel, he had pleasures, ioy, and his hearts desire. But Adam was vnthankfull, he knew not God the worker of his happinesse, he knewe not the place in which he was, he knew not his owne state and blessednesse: therefore the wrath of the Lord grewe against him: he fell into the snares of the Deuil, he became mortall, and returned to dust.

What

What nation in all the World so happy as *Israel?* they were deliuered by a mightie hand out of *Ægipt*, from the tyrannie of Pharao, from seruage and vilanie. Their children were no more slaine before their faces. They passed through the bottome of the Sea, as vpon drie land. When they were hungrie, there went forth a wind from the Lord, and brought them Quailes from the sea, and Manna was giuen them from Heauen to eate: when they thirsted, the rocks opened and powred oute water that they and their beastes might drinke. In battaile they were mightie and strong, no power was able to stande against them. The Lord wente before them by daye in a pillar of a cloude, to leade them the waye, and by night in a pillar of fire, to giue them lighte. When they called vpon the Lord, he heard them. When they trusted in him, they were not confounded. But they grewe vnmindfull of all these mercies, and murmured agaynste the Lorde, and againste his seruauntes: therefore God raught forth his hand a-

gainst them. He sware in his wrath that they shoulde not enter into his reste. Hee sent his Angel and destroied them in the wildernesse.

Euen so fareth it with all suche whiche regarde not the worde of their saluation, because they haue eares and heare not, nor will vnderstande with their harts, the furie of the Lord shal be kindled against them. The Prophet saith in the name of God to *Israell*, I haue sent vnto them al my seruants the Prophets, yet would they not heare mee, nor encline their eare. And, Behold, I sowe my law in you, that it may bring foorth fruit in you. But our fathers which receiued the lawe, kept it not: neither obserued thine ordinaunces, neyther did the fruite of thy lawe appeare. For they that receyued it perished, because they kepte not the thing that was sowen in them. Samuell telleth Saul: Thou haste caste away the word of the Lord, and the Lord hathe caste awaye thee. Againe Ieremie sayeth: How do yee saye, wee are wise, and the Lawe of the Lorde is with vs?

Hier.7.

2.Esdra.9.

1.Sam.15.

they

they haue reiected the word of the Lord, and what wisedome is in them? Againe, Vnto whom shal I speake, and admonish that they may heare? Behold their eares are vncircumcised, and they cannot hearken: beholde, the worde of the Lord is vnto them as a reproche: they haue no delight in it. I wil cause a plague to come vpon this people, euen the fruite of theyr owne imaginations: because they haue not taken heede vnto my wordes, nor to my lawe, but cast it off. Hier. 6.

After this sorte dothe God shewe the cause, why his word taketh not place in vs, bicause we are wilfull, and will not heare it, nor receiue it, nor take delight in it, nor let the fruit therof appeare, but reiect it, and make it a reproch, and cast it away from vs: and therfore is it, that the Lord doth cast vs away, that we are vnwise, that we please our selues with our own deuises, and follow our owne imaginatiõs, and perish, bicause we haue not vnderstanding to heare ỹ instruction of the Lords word, but like ignorant mẽ disallow it, and cast it behinde the backe.

The

The consideration hereof moueth mée to say somewhat of the holy Scriptures, whyche are the bright Sunne of God, whiche bring light vnto our wayes, and comforte to all parts of our life, and saluation to our soules. In whiche is made knowen vnto vs our estate, and the mercie of God in Christe our Sauiour witnessed. That we may the better sée the path whiche wée haue to walke in, my meaning is, truely, and plainely, and shortly, to shewe you, what Auctoritie and Maiestie the worde of God beareth: then, what Profite we maye reape by it: also, howe needeful it is, that we be wel instructed in the holy Scriptures: and, what Pleasure and Delectation a Christian conscience may finde in them: and lastle, whether they be darke and doubtfull, or plaine and easie for youre vnderstanding: that, when we know the Maiestie and Auctoritie of the worde, and what comforte and profitte GOD giueth vs by it, we depriue not our selues thereof by oure vnthankefulnesse, nor close vp our eyes that we sée it not: but

heare

heare it in reuerence and in feare, that it may be fruitfull in vs, and we receiue it not in vaine.

The Scriptures are the worde of God. What title can ther be of greater value? what may be said of them to make them of greater auctoritie, thã to say. The Lord hath spoken them? That they came not by the wil of men, but holie men of God spake as they were moued by the holy Ghost? At the worde or Proclamation of an earthly Prince we stand vppe, and vaile our bonnets, and giue good eare to it: we are bounde so to doe, it is oure duetie, such honour belongeth to the powers that are placed to rule ouer vs: for they are ordained of God. And who soeuer resisteth them, resisteth the ordinance of God. If we shoulde haue a reuelation, and heare an Angell speake vnto vs, how carefull would we be to marke, and remember, and be able to declare the words of the Aungel? yet is an Aungel but a glorious creature, and not God. And what is a King? greate and mightie: yet mortall and subiecte to death.

The auctoritie of the Scriptures. 2. Pet. 1.

His

creature, and not God. And what is a King? great and mightie: yet mortall and subiecte to death. His breath departeth, and his name shal perishe. Bothe he and his worde, his power and his puissance shall haue an ende. But the word of the Gospell is not as the worde of an earthly Prince. It is of more Maiestie than the word of an Angel. The Apostle
Heb. 2. sayeth: If the worde spoken by Aungels was stedfaste, and euerie transgression & disobediēce receiued a iust recompence of rewarde: how shall wee escape if wee neglecte so great saluation whiche at the firste beganne to bee preached by the Lorde, and was confirmed vnto vs by them that hearde him? God saith by the
Esay. 55. Prophet Esay, My word shal accomplish that whiche I will, and it shal prosper in the thing whereto I sent it. And the same
Esay. 40. Prophet saith: The worde of God shall stand for euer. And, It is more easie that
Luke. 16. Heauen and Earth passe awaie, than that one title of the Lawe shoulde faile, sayth our sauiour. For, it is the worde of the liuing and almightie God, of the God of Hostes,

Hoſtes, whyche hathe done whatſoeuer pleaſed him, bothe in heauen and in earth. By thys worde he maketh hys will knowen. I haue not ſpoken of my ſelfe (ſayeth Chriſte) but the Father whiche ſente mee, gaue mee a commaundemente, what I ſhoulde ſaye, and what I ſhoulde ſpeake. And againe, If I hadde not come and ſpoken vnto them, they ſhoulde not haue had ſinne: but now haue they no cloake for their ſinne. No man hath ſéene God at any time: He is inuiſible, no eie can reach vnto him. The onelye begotten ſonne whyche is in the boſome of hys Father, he hath declared him: he hathe ſhewed vs the throne of grace, that wée may ſéeke for mercie, and finde grace in time of néede: he hath diſcloſed vnto vs the will of his father. He hath lefte vnto vs, and ordained that we ſhould heare his holy worde. Iohn.12. Iohn. 15.

Thys word the Angelles and bleſſed ſpirits vſed when they came down from Heauen, to ſpeake vnto the people: when they came to the bleſſed Virgine,

and

and to Ioseph, and to others: they spake as it was written in the Prophetes and in the Scriptures of God: they thought not their owne auctoritie sufficient, but they toke credite to theyr saying, and auctoritie to their message, oute of the worde of God. This Worde the Prophetes vouched and alleadged to the people. Albeit they were sanctified in their mothers wombe: albeit God had endued them with his heauenly spirite: although a Seraphin came vnto one of them and touched his mouth with a hote coale: albeit he sawe the Lorde sitting vpon an high throne: yet they woulde not speake as of themselues, but onelye in the name of the Lord: for thus they vsed to say. The Lord hath spoken: this is the worde of the Lorde. Heare what the Lorde saith. Saint Paule albeit hée was taken vppe into the third Heauen, and into Paradise, and hearde wordes that are not lawefull for man to vtter: yet he wrote not his owne words to the Churches of *Rome*, of *Corinth*, and *Thessalonica*. and of other places, but deliuered vnto

which had receiued, and taught them according to the Scriptures.

This word is the true Manna: it is the bread which came downe from Heauen: it is the key of the kingdom of heauen: it is the sauour of life vnto life: it is the power of God vnto saluation. In it God sheweth vnto vs hys mighte, hys wisedome, and his glorie. By it he wil be knowen of vs. By it he will be honored of his creaturs. Whatsoeuer truth is brought vnto vs contrarie to the word of God, it is not truth but falsehode, and errour: whatsoeuer honour done vnto God, disagréeth from the honor required by his worde, it is not honour vnto God, but blasphemie. As Christ saith, In vaine they worship me, teaching for doctrines mens precepts. By Esay God saith, Who required this at your hands? And by Ieremie, I spake not vnto your Fathers, nor commaunded them, when I brought them out of the lande of *Ægipt*, concerning burnt offerings & Sacrifices. But this thing commaunded I them, saying, obey my voice, and I will bee your God,

Mat. 15.

Esa. 1.

Ierem. 7.

and yee shall be my people: and walke yee in all the wayes whiche I haue commaunded you, that it may bee well vnto you. Againe, What is the Chaffe to the Wheate, saith the Lord? What are your dreames to be weighed with the truth of God? Search the Scriptures: In them yée shall learne to know me, and howe you should worship me: in them you shal finde euerlasting life: the wordes of the Lord are pure words, as the siluer tryed in the fornace: ther is no filth, nor drosse, remaining in them. They are the storehouse of wisdome, and of the knowledge of God. In respect whereof, all the wisedome of this world is but baine & foolish.

Ierem. 23.

Numa Pompilius King of the *Romanes*, Lycurgus King of *Lacedemon*, and Minos King of *Creta*, were wise men, & of great gouernment: they deuised lawes to rule the people, and bare them in hande, that they were taught by reuelatiõ: that so their ordinances might win the more credite, and be established for euer. But where are they nowe? Where is Numa, Minos, or Lycurgus? where bee their

Bookes?

Bookes: What is become of their Lawes: They were vnwise, and had no knowledge, nor vnderstanding of God: they and their Lawes are dead, & their names forgotten. But the lawe of God came from Heauen indede, GOD wrote it with his finger, it is the fountaine of al wisedome, and therefore shal it continue for euer, and neuer haue an ende.

Here let vs beholde the great power and worke of God. When Moses receyued the Law, God hymselfe came down in person, wyth thousande thousande of Aungels: the Aire was darkened at hys presence, the Mount stode al couered with fire, the earth shoke, the heauens thundered, the people stod a farre off, and fled for feare, and said vnto Moses talke thou with vs, & we wil heare: but let not God talk with vs, least we die. This was the first proclayming & publishing of ỹ law: such force and credite God gaue to his word, & warrãted himselfe to be ỹ Lord. Exod. 19.

Since that time, so manye thousande yeares are already passed. In the meane time ỹ people of *Israel* were oppressed by

Tyrantes, were spoiled and chased out of their Countrie. Firste by Nabuchodonosor into *Babilon*: after that by Antiochus into *Syria*, and lastly, were as vagabondes driuen from countrie to countrie. Thyir Citie *Ierusalem* was sackte, their houses ouerthrowne, their Temple razed, and not a stone lefte vppon a stone: theyr Librarie destroyed: theyr Bookes burnte: the tabernacle losste, the couenaunt broken: No vision, no reuelation, no comforte for the people left, nor prophet, nor priest, nor any to speake in the name of the Lorde. In all those times of decayes, of sackings, of darkenesse, & of miserie, what was done with the word of God? It was wickedly burnt by Ioachim King of *Iuda*: and Antiochus burnt the Bookes of the Lawe, and cutte them in peeces. No man durste be knowen to haue them, and auouche the hauing. So thought they vtterly to deface the glorie of God, and abolish al remembraunce of his Lawes.

Ierem. 36.
1. Mac. 1.

Then came the Phariseis, they drowned the worde of God with their traditions:

ons: they toke away the key of Knowledge, and entred not in them selues, but forbade them that came in. After them came Heretiques, they denyed some one parte, and some an other parte of Scriptures. They razed, blotted, corrupted, and altered the word of God, of the word of God, they made it their own word, or which is worse, they made it the word of the Diuel.

By the space of so many thousād yers, the word of God passed by so many dangers of Tyrants, of Pharisеis, of Heretiques, of fire, and of swoorde: and yet continueth and standeth vntill this day, without altering, or chaunging one letter. This was a wōderful work of God, that hauing so many, so greate enimes, and passing thorough so many, so greate daungers, it yet continueth stil without adding or altering of any one sentence, or worde, or letter. No creature was able to doe this, it was Gods worke. He preserued it, that no Tyrant should consume it, no Tradition choake it, no Heretike malitiously should corrupt it. For

For his names sake, and for the elects sake, he would not suffer it to perish. For in it God hathe ordained a blessing for his people, and by it he maketh couenant with them for life euerlasting. Tirants, and Phariseis, and Heretiques, and the enimies of the Crosse of Christe haue an end, but the worde of God hath no ende. No force shall be able to decay it. The gates of Hel shal not preuaile against it. Cities shal fal: Kingdoms shall come to nothing: Empires shal fade away as the smoake: but the trueth of the Lord shall continue for euer. Burne it, it will rise againe: kill it, it wil liue againe: cut it
Prou. 21. downe by the roote, it wil spring againe, There is no wisedome, neither vnderstãding, nor Counsel against the Lord.

Let vs behold the nations & kingdoms which somtimes professed Christ, & are now heathnish: *Illyricum, Epyrus, Peloponnesus, Macedonia,* & others. Againe, let vs behold such kingdoms & countries, whiche wer in times past heathnish, & knew not God: As *England, Ireland, Rome, Scotlana,* & diuers other. They were al without

out ẏ Gospel, without Christe, without God, & without hope of life. They worshipped Idols, euen ẏ work of their own hands. To them they appointed Priests for their seruice, dayes and places for the people to resort togither to worship thē. Yere in *Englād*, Paules Church in *Londō*, was the Temple of Diana: Peters Churche in *Westminst*. was the Temple of Apollo. In *Rome* they had ẏ Temple of the great God Iuppiter: & in *Florence* ẏ Temple of Mars, and in other places they had Temples dedicated to other Idols.

Iupiter, Mars, Apollo, & Diana wer vncleane spirites, & filthie Diuels: yet gaue they thanks to them for their peace and prosperitie, prayed to them in war & in miserie, & commended vnto them, their wiues, their children, themselues, ẏ safe keping and custody of their soules. They built gorgeous Churches & Chappels, set vp images of siluer & gold to thē: prayed, lifted vp their hāds, did sacrifice, & offred vp their children to thē. A horrible thing to say, yet true it is: ẏ darkenesse of those times were such, that mē slew their own

offered them vp to Idolles. They saide, greate is Iupiter, greate is Apollo, and greate is Diana of the *Ephesians*. These are the Gods of our Fathers, our Fathers trusted in them, they made vs, and haue defended vs, and haue giuen vs victorie against our enimies. Whosoeuer denyed thē, were thought worthy to die.

Thus were the Kings and the Princes, and the people persuaded. And so cōtinued they by the space of some thousand yeares, without controllment, or contradiction. They had greate proppes of Antiquitie, Vniuersality, and Consent. Antiquitie of all times, Vniuersalitie of al places, consent of al the people. So strongly, and so mightily were they foūded. Who woulde thinke suche a religion, so auntient, so vniuersall, and so defended by common consent, should euer possibly be remoued?

But when the fulnesse of time came, God sente forth his worde, and al was changed. Errour fell down, & truth stode vp: mē forsoke their Idols, and went to God. The Kings and Priestes, and peo-

people were changed: the Temples, and Sacrifices, and Praiers were chaunged: mens eyes, and heartes were chaunged. They forsoke their Gods, their Kings, their Priests: they forsoke their antiquity, customes, consent, their Fathers, and themselues. What power was able to worke these things? What Emperour by force euer preuailed so much? what strength could euer shake down so mightie idols from their seate? What hand of man could subdue and cõquer the whole world, & make such mighty nations confesse they had done amisse? This did the Lord bring to passe by the power of his word, and the breath of his mouth. This was it, ỹ lead captiuitie captiue, & threw downe euery high thing that lifted it selfe vp against the Lorde: & brought all powers vnder subiection vnto the Lord It is the image, the power, the arme, ỹ sword, and the glorie of God. It is mightie, of great force and vertue, of authoritie, and maiestie, because it is the worde of God: therefore the glorie thereof is great.

Now let vs stand a farre of, and hum-

ble our selues, and in reuerence and feare learne to take the fruite and comfort of the same: for so is the wil of God, that we may be partakers of his glorie. But where shal we finde enterance into this matter? And howe shall we bee able to come a land? For this is the Sea, and the depth of all the workes, of the iudgementes, and mercies, & of the kingdome of God. This is a Sea that hath no shore, a pit that hath no botome. The holy Scriptures are the mercie seate, the registry of the mysteries of God, our Charter for the life to come, the holy place in which God sheweth him selfe to the people, the Mount *Sion*, where God hath appointed to dwel for euer. The more comfort in thē, so much the more grædily let vs desire them: the more heauenly and glorious they are, with so much the more reuerence let vs come vnto them.

The profite which Christians reape by the Scriptures.

For consideration of this mater of the fruite & comfort which God worketh by the worde: what may we better call to minde, than that is recorded by S. Paul: Whatsoeuer thinges are written afore

Rom. 15.

time,

time, are written for our learning, that we through patience and comfort of the Scriptures might haue hope. All that is writtē in the word of God, is not writtē for Angels, or Archangels, or heauenly Spirites, but for the sonnes of men, for vs and for our instruction: that by them we may receiue strength, and comfort in all aduersities, and haue hope of the life to come. It is the word of God, God openeth his mouth and speaketh to vs, to guide vs into all truth, to make vs full and readie in all good workes, that we may be perfect men in Christ Iesus: so rooted and grounded in him, that we bee not tost to and fro with euery tempest.

The profite which the worde of God bringeth, shal best apeare, if we first take a viewe of our estate, what we are, in what place we stande, & what enemies make force against vs. We are ẏ sons of Adam, stubborne children, the children of vanitie, and of wrath: The children of those fathers which forsoke God, and haue erred in their hearts, & were deceiued. God which created man & breathed into

into him the breath of life, saith: The
Gen.8. imagination of mans heart is euill from his youth. Such are we euē by the iudgment of God: and his iudgement faileth not. What errour, what idol, what wickednes euer hath bene heard, which hath not bene forged and wrought in the heart of man? wée can neither doe, nor speake, nor thinke the thing that is good: our vnderstanding is heauie, our will froward, our eyes blinde, and our heart vncleane. We go astray through this worlde as lost shéepe, euery man after his owne way. Euen as a leafe is caried vp and downe with a blast of winde, so are we easily driuē into errour: in our selues we finde no stay, no succour, nor helpe. Such are we, and so weake of our selues.

But where are we? in the world. And what is the world? Some thinke it to be a place full of all delights and pleasures, a goodly strong and gorgious palace, and a paradise of ioy. Let no man deceiue vs, nay rather let vs not deceiue our selues: the world is a shoppe of vanities, it is a dun-

dungeon of darkenesse, a potte full of poyson, a shippe full of leakes, a way full of snares. It blindeth our eyes, beguileth our senses, and helpeth vs forwarde into all daungers. We are blinde our selues, and the place wherein we are is nothing els but darkenesse.

Wherunto may I resemble our case? Ieremy the Prophet was cast into a dũgeon. There he sate without light, and without comfort. His case was miserable, and the place lothsome, yet he knew where he was: he knew what he lacked: he cryed vnto the Lord and was deliuered. Daniel was cast into the den of Lions, there to bee torne in pæces and deuoured. But he sawe his misery, and the daunger in which he stode: he sawe the Lions, the pawes which shoulde gripe him, and the tæth which shoulde teare him. His case was miserable: yet is ours more miserable. We are in the dæpe dungeon of hel, and think we are in safetie: we are in the middest of darkenesse, and thinke it to be light: we are compassed with Lions, with Dragons, and

Scor-

Scorpions, yet think not of our miserie.

Who hath not heard the story of Ionas? Ionas was in a Whales belly: The place was very darke: the waues beat on euery side: he was drowned, yet touched no water: he was swallowed vp, yet not consumed: he liued without any sense of life: the fish was his death, ẏ sea was death, & the tempest was death: yet he died not, but liued in the mids of death: he could not see, he could not heare, he knew not to whom he might call for helpe: hee was taken & carried away, he knew not whether. Let vs marke well this storie, it is a true pattern of our estate, & sheweth what our life is in this worlde. We are beset wᵭ like dangers, we are driuen wᵭ tẽpests we are drowned in like flouds, we liue in ẏ middest of horrible darknes, we are caried we know not whether.

The Philosopher telleth vs, trueth & falsehode are nigh neighbors, and dwell one by the other: the vtter porch of ẏ one is like the porch of the other, yet their way is contrarie: the one leadeth to life, the other leadeth to death: they differ little

little to the shew, saue that oft times the doze of falshod is faire, painted, grauen, and beautifully adorned: but the doze or foze front of trueth, is plaine and homely. Therby it hapneth that men be deceiued, they mistake the doze, and goe into errors house, whē they seeke truth. They call euill good, falsehode truth, & darkenesse light. They forsake that is good, deny the truth, and loue not the light. This moued S. Paul to say of his brethren the *Iewes*: I beare them recorde that they haue the zeale of God, but not according to knowledge: they haue the care and feare of God: they are zelous in their doings: they haue deuotion: they pretend conscience: they think they do wel, and that they please God. When they professed themselues to be wise, they became fooles. They knew not what they did: for if they had knowlege, they wold neuer haue crucified the Lorde of glorie. But they knowe not the trueth of God: they know not God: they are caried away in ỹ vanity of their own hart. Their prayers are no prayers: The truth they hold

Rom. 10.

Rom. 1.

holde is falshode: their faith is no faith: they are sheepe without a shephearde. Thus we haue heard, what we are, and in what place.

Nowe let vs see what enemies bende their force against vs. We fight against the gates of hell, with the Diuell, the prince of darkenesse, the father of lies: with the Diuel, which hath power ouer the children of disobedience, by whose malice death came into the world Euen that Diuel bendeth his force against vs, which deceiued Adam in Paradise: which hath deceiued the learned Philosophers: and beguiled the Princes, and wisemē, and the worthies of the world: Which doth abuse, and entice our hands, our eyes, our learning, our wit, and our owne heart to deceiue vs. He rampeth as a Lion, and raungeth ouer the worlde, seeking whom he may deuour. This is his delite and studie. Hee hath bene a murtherer from the beginning. If this were euer true at any time, our times haue founde it most true. We are they vpon whom ẏ ends of ẏ world are come.

Now

Nowe is this Scripture fulfilled in our eares. Now ſée we the dayes wherof Chriſt warned his diſciples ſo earneſtly: They ſhal ſay, Loe here is Chriſt, and there is Chriſt, **This is the truth, that is the truth.** There ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall deceiue many, **they ſhal betray the truth.** Many ſhal be offended by them: if it were poſsible, the verie elect. **They whoſe names are written in ỹ booke of life** ſhold be deceiued. And except thoſe dayes ſhould bee ſhortned, there ſhould no fleſh be ſaued: but for the elects ſake thoſe dayes ſhal be ſhortned. The ſun ſhalbe darkned, & the moone ſhal not giue hir light. **The ſun is the word of God: the moone ſignifieth the Church.** The powers of heauē ſhal be moued, all the kinreds of the earth ſhal mourn. Abhomination of deſolatiō ſhal ſtand in the holy place. Let him that readeth, conſider it. **This is** the myſterie of iniquitie **of which** S. Paul **ſpeaketh to the** *Theſſalonians*, Which worketh among them that periſh. **Thus are we forewarned. God hath giuen vs his words** Matth. 24. 2. Theſ. 2.

to aduise vs, that we be not caste awaye vnawares. They that walk in the darke know not whether they go: if the blinde leade the blinde, both fall into the ditch: he that is ignorant, shal not be knowen. Christ shall say vnto him, I knowe you not: departe from mée yée cursed into euerlasting fire. Their worme shall not die, and their fire shal not be put out.

In this case, what shal a godly disposed simple man do? How shall he settle himselfe? To which side may he safelye ioine himselfe? If he make reconing of learning, there are learned men on both sides: if he make reconing of vertue, and godly life, there be vertuous men and of godly life on both sides: if he make reconing of zeale, either side is zelous in ỹ religion they hold: if he make reconing of ỹ name of ỹ Church, they take it as wel to the one side as to the other: if he make reconing of the multitude, there are many on either side, but neither side hath so many as hath the *Turke*. Whether then may a man turne himselfe, and to which side may he safely ioine? In this case we find the comfort and profite of the word

of

of God. In this case S. Paule telleth vs, whatsoeuer things are writtē aforetime, are written for our learning: to lighten our eyes, to resolue our doubts, and to guide our fæte. This lighte God hathe kindled in his mercie, to lighten them that sit in darkenesse. Except he had left vs a sparkle of this light, we hadde perished, & becom like to *Sodoma* & *Gomorrha*.

Dauid saith, Thy word is a Lantern to my pathes, and a light to my feete. By it I may sée the way which is before me: by it I can escape danger, and by it I can kæpe the path wherein I ought to walk. Psal. 119.

When Christ perceiued that the *Capernaites* & the *Iewes*, misliked his doctrine, & went back & walked no more with him, he said to ỹ ry. Wil ye also go away? You are my disciples, whō I haue chosen out of this world: wil you also go away? Simō Peter answered him, Maister, to whō shal we go? thou hast the word of eternal life. If we forsake thée, who shall instruct vs? thy word is the word of eternall life. Iohn. 6.

With this word Christ cōfounded the Scribes and Pharisеis, and put them to

Marke.7. silence. Yee reiect (saith hée) the commaundement of God, that yee may obserue your owne tradition. For, Moses said, Honor thy father and thy mother, whosoeuer shall curse father or mother, let him die the death. But ye say, if a man say to father or mother, *Corbam*, that is, by the gifte that is offered by mee thou maiest haue profite, he shalbe free. **With this word he confounded them, for misusing of the Temple by buying & selling,** Matth.21. It is written, mine house shall bee called the house of praier: but yee haue made it a denne of theeues. **With this worde he put them to silence, & confounded their error, in ỹ they thought it lawfull for a man to put away his wife for** Matth.19. **euerie fault:** From the beginning it was not so. **With this worde he confounded the Diuel, and chased him from him:** It Matth.4. is written, man shall not liue by breade onely, but by euery word that procedeth out of the mouth of God: **And againe,** It is written, thou shalt not tempt the Lord thy God: **And againe,** It is written, thou shalt worshippe the Lord thy God, and him

him onely ſhalt thou ſerue.

This word confounded the Arians & all ſects of heretiks. What is become of Marcion, of Neſtorius, of Valentinus, of Menander, of Sabellius, of Eutyches, and others? they are blowen away as ſmoke before the winde: the word of God hath confounded them, and beat them away. As Dagon fell, and brake his hands and necke, and coulde not ſtande in the preſence of the Arke of the Lord: euen ſo ſhall all falſhode fall and hide it ſelfe in the preſence of the truth of God. As the Rod of Moſes deuoured the Rods of the Charmers: as the beames of the Sunne driue away and conſume darkeneſſe, ſo ſhal the word of God chaſe away errors.

When the two Diſciples walked by the way with Chriſt, they ſaid betwéene thẽſelues, after their eyes were opened, that they knew him: Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? His words did poſſeſſe all our ſenſes: this talk was not like common talk, we felt it forcible in vs, as the worde of Luke. 24.

Act. 2. *Israel* heard Peter declare vnto them at *Ierusalem* by proofe of the Scriptures, that Christ was come, they were not able to resist the worde of God, but were pricked in their heartes and saide vnto Peter and the other Apostles Men and brethren what shall we do? we acknowledge our errour: the words which you speake are most true: they are the words of life: teach vs and instruct vs what we shal do. They felt the force of it, and yelded vnto it: they did acknowledge it was the word of God.

Lib. 8. confession. cap. 12. S. Augustine after he had continued long in errour, and withdrewe himselfe into a secret place where he might make his prayer, and bewaile his ignorance, heard a voice say vnto him: *Tolle, lege, tolle, lege*, Take vp and reade, take vp and reade. And hee foorthwith tooke vp the Epistles of Saint Paul, and opened them, and secretely read the Chapter which he first lighted on, euen these words: Not in gluttonie, and drunkennesse, neither in chambring and wantonnesse, nor in strife and enuying: but put yee on the

Rom. 13.

Lord

Lord Iesus Christ, and take no thought for the flesh, to fulfill the lustes of the same. *Nec vltra volui legere* (saith he) *nec opus erat. Statim quippe cum fine huiusce sententiæ, quasi luce securitatis infusa cordi meo, omnes dubitationis tenebræ diffugerunt.* I woulde reade no farther, for I needed not. For when I had read to the ende of this sentence, all the darkenesse of doubtfulnesse vanished away, as if some cleare light of securitie were powred into my heart. **It was as if it had béene saide: O man acknowledge thy miserie: thou art naked, couer thy filthinesse: put vpon thée Iesus Christe. And forthwith, I felt a fire within me, my heart was lightned, the scales fell from mine eyes, I was able to sée. Thus was he comforted, and staide by this, the worde of God.**

This profite of the worde S. Cyprian **declareth.** *Si ad diuinæ traditionis caput, & originem reuertamur, cessat omnis error humanus.* If wee returne to the heade, and the beginning of the Lordes traditions, all errour of man must needs giue place. *Ciprian: ad Pompeium.*

Theophil: in 10.cap.Ioh.

Theophilactus writing vpon these wordes in the Gospell by Saint Iohn, Hee that entreth not in by the doore into the Sheepefolde, but climbeth vp an other waye, he is a theefe and a Robber, sayth, *non ingreditur per ostium, hoc est, per Scripturas. Non enim vtitur Scripturis testibus, neque Prophetis. Nam profecto scriptura ostium sunt per quas adducimur ad Deum: illa lupos non permittunt intrare: prohibent hereticos vt nos securi simus: & de omnibus rationem dant de quibus voluerimus. Fur igitur est qui non ingreditur per scripturas in stabulum ouium, & ita per illas deprehenditur. Sed ascendit aliundè, hoc est, aliam sibi viam & insolitam parat. Talis erit Antichristus.* He entreth not in by the doore, that is, by the Scriptures. For he doth not vse the Scriptures, nor the Prophets, as witnesses. For indede the Scriptures are the dore by which wee are brought to God: and they suffer not the Woolues to come in, they kepe of heretikes, that wee may be in safetie: & they teach vs the reasō of any thing, wherein we woulde be instructed: therfore he is a theef which entereth not

not into the ſhepefold by the Scriptures. And by the Scriptures, it apeareth he is a a theefe, that climbeth vp an other way, that is, maketh himſelfe an other waye, a way which was not knowen, nor beaten. Such a one ſhall Antichriſt bee. **What greater profite? they bring vs to God: teache vs the trueth, and giue vs reaſon of all things: they kéepe vs in ſafetie: ſuffer not Wolues to deuour vs, kepe off Heretiques, bewray a théefe, and make knowen who is** Antichriſt. **Therefore, vppon the Goſpell by Saint** Luke **he expoundeth theſe words,** Let your lights bee burning, **that is,** haue not your being in the darkeneſſe, and bee yee not voide of Iudgement: but take vnto you the light of Gods word: which wil teach you what things you ſhoulde doe, and what things you ought not to doe. *Theophil: in 12. Lucæ.*

And as the worde of God is the light to directe vs, and to bewray errours: ſo is it alſo the ſtanderde and beame to trie the weightes of trueth and falſehode. Chryſoſtome **writing vppon the foure and twentith of Saint** Mathew, **ſheweth** *Hom. 49. in opere imperf.*

weth it were vnpossible for a mã to stay himselfe, and finde out which is the true Church, but by the worde of God, For it could not be tried by working of myracles, bicause the gift of working miracles is taken away: and such false myracles as carrie some shewe, are rather to be found among false Christians: nor yet by their conuersation and life, because Christians liue either as il, or worse than Heretiques. *Nulla probatio potest esse veræ Christianitatis, neque refugium potest esse Christianorum aliud, volentium cognoscere fidei veritatem, nisi tantummodò per scripturas:* There can be no triall of true Christianitie, and Christians, which desire to know the trueth, wherevpon they may builde their faith, haue no other refuge, but to trie and learn this by the Scriptures. For (sayth he) Heretiques haue the counterfaite and likenesse of those things which are proper to Christ. They haue Churches, they haue the Scriptures of GOD, they haue Baptisme, they haue the Lords Supper, and al other things like the true Church: yea they haue Christe himselfe.

He

He therefore that will knowe whiche is the true Churche of Christ, howe maye he know it, but by the Scriptures? Therfore our Lord, knowing that ther ſhould be ſuch confuſion of things in the latter dayes, commaundeth, that Chriſtians whiche liue in the profeſsion of Chriſtian faith, and are deſirous to ſettle them ſelues vppon a ſure grounde of Faith, ſhoulde goe to no other thing, but to the Scriptures. Otherwiſe, if they had regard to other things, they ſhoulde bee offended, and periſhe, and not vnderſtande whiche is the true Church.

The maiſter of the Ship, when he is on the maine Sea, caſteth his eye alwayes vpon the Loade Starre: and ſo directeth and guideth his wayes. Euen ſo muſte we which are paſſengers and ſtraungers in this worlde, euer ſettle our eyes to beholde the worde of God. So ſhall no tempeſt ouerblowe vs: ſo ſhall we be guided without danger: ſo ſhal we ſafly arriue in the hauen of our reſt. The Prophet Dauid therefore ſaith: Bleſſed are they that keepe his teſtimonies, and

ſeeke

seeke him with their whole heart. Their faces shal not be ashamed: they shal not bee confounded which haue respect vnto his commaundement. Blessed is the man whose delight is in the law of the Lord, and, in that lawe dothe exercise himselfe daye and night. The Lawe of the Lord is perfect conuerting the soule: the testimonie of the Lorde is sure, and giueth wisedome vnto the simple. **This is the rule of our faith: without this, our faith is but a fantasie, and no faith: for faith is by hearing, and hearing by the worde of God.** Therefore Christe saith, Search the Scriptures, they are they that testifie of me. **There shall ye finde testimonie of my doctrine, there shal ye know what is the wil of my heauenlye Father, and there shall you receiue the comforte for euerlasting life.** Againe, He that followeth mee shall not walke in darkenesse but shall haue the light of life. If a man keepe my word, he shal know the truth, hee shall neuer see death. Therefore Baruch saith, O Israel, wee are blessed, for the things that are acceptable vnto God,

Iohn. 5.

Iohn. 8.

Baruch. 4.

God, are declared vnto vs. **This is thy blessednesse, herein hath God shewed his fauour vnto thée, he hathe reuealed the secreats of hys will vnto thée, and hath put his worde in thy mouth.** He sheweth his word vnto Iacob, his statutes and his iudgements vnto Israell: hee hathe not dealte so with euerie nation, neyther haue they knowen hys Iudgementes. **Therefore the Prophet** Dauid **teacheth** Psalm. 25. **vs to pray vnto God for the knowledge of his worde,** Shewe mee thy wayes O Psalm. 25. Lord, and teache me thy pathes. Take Psal. 51. not thy holie spirite from mee, and incline my hearte vnto thy testimonies: Giue mee vnderstanding, that I maye Psalm. 119. learne thy commaundementes, open mine eyes, that I may see the wonders of thy Lawe. **And,** Lighten mine eies, Psalm. 13. that I sleepe not in death: **that I maye discerne betweene safetie and daunger, that I may knowe truth to be the truth, and error to be error.**

Thus I haue declared parte of that profite which groweth to vs by the word of God: but it doeth not onelye directe

our

our iudgement in the triall of truth, but do the also graffe in vs a boldenesse and constancie in the defence of the truth. Sa-
cle.27. lomon saieth, A foole chaungeth as the Moone: He is alwayes vnstable, and inconstant, he knoweth not, neither what to do, nor what to beleue: he is somtimes ful, & sometimes emptie: & turneth and changeth as the Mone: He buildeth and layeth his foundation vppon the sande: therfore his house falleth to the ground. He halteth on both sides: somtimes worshippeth God, and sometimes worshippeth Baal: he is neither hotte nor colde: he ebbeth and floweth like the waues of the sea, he doubteth and staggereth, & resteth in nothing. He knoweth not the truth, he knoweth not that the scripturs are the word of God, so he wandereth in the darke, and knoweth not the way in which he walketh: He hath no fæling, no hart, no vndersta̅ding. He is vnfaithful towards God, and kepeth no faith towards man: he is wauering in all hys wayes. And why? because he knoweth not the wil of God, nor hath the light of

his

his woꝛd to guide his fæte.

But a wise man is one and stedfast as the sunne. He buildeth his house vppon a rocke, and that rocke is Iesus Christe the sonne of God. Therefoꝛe his house is neuer shaken doꝛwne. We the stoꝛme oꝛ tempest neuer so rough, yet it shall stand faste like Mount *Sion*, because his truste is in the name of the Loꝛd. He knoweth that his name is wꝛitten in the Booke of Life, he knoweth that he belongeth to the Loꝛds Shæpefolde, and that no man can take him awaye out of the Loꝛdes hand. In this boldenesse Dauid sayeth, Thoughe I shoulde walke thorough the valley of the shadow of death, I will feare no euill: for thou arte wyth mee: thy rodde and thy staffe they comforte mee. Psalm. 23.

And againe, the Lord is my light and my saluation, whome shall I feare? Psalm 27.

And againe, Except thy lawes had bene my delight, I should now haue perished in mine affliction: Psalm. 219.

when Ezechias heard ỹ pꝛoud message of Sennacherib sent to him & his people by *Rabshaketh*, that they should not obey Ezech. noꝛ trust to him, 2. Kings. 19.

when

when he said, The Lord wil deliuer you: and, let not thy GOD deceiue thee, in whom thou trustest: hee wente vp into the house of the Lord, and prayed vnto the Lorde, to saue hym and hys people out of their handes, that al the kingdomes of the earth might know, that hee is GOD alone. Euen so the Apostle: Rom.14 Whether wee liue or die, wee are the Lordes. And in this boldenesse our sauiour Christe setled himselfe to beare their Luke.22. reproches, and to carry his Crosse: Father, if thou wilte take away this cup frō me, neuertheless, not my wil, but thine bee done. Thus they that are taught by the word of God, to put their trust in the Lorde, and are thereby rooted and setled in him, can not be remoued by any practise of Sathan, but stand fast, and continue for euer.

Which shal more plainely appeare, if we looke backe into the times of persecution, and beholde the boldenesse of constancie of the Saintes of God. They were brought before Magistrates, caste into prisōs, spoiled of their goods, cruelly mur-

murthered. Some were hanged vppon gibbets, some run through with swords, some torn with wild horses, some drowned in the water, and some burnt in the fire. They were hated of all men for the name of Christ. They were despised as the filth of the worlde, and dung of the earth. Yet continued they faithfull and constant. They armed their heartes with the comforte of Gods worde: therby wer they able to resist in the euil day. They were faithfull vntil death, therefore GOD gaue them a Crowne of glorie.

When they were called before Kings, and Princes, and others of auctoritie, and commaunded to forsake the trueth they had learned, and the comfort which they toke in the truth, they aunswered in this manner: O my gratious Lorde, I would faine do your commandement: I am your subiect: I haue done faithfull seruice with my body, & with my goods, but I cannot serue you against God: He is King of Kings, & Lord of Lords: He is my Lord, before whom I stande: I haue

put my life in his handes. He hathe forbidden me to doe this thing whiche you commaunde: I cannot therefore doe it. Judge vprightly, whether it be meete to obey you, rather than God. My liuing, my wife, my children, and my life, are deare vnto me. I am a man like others, and haue mine affections. Yet neither liuing, nor wife, nor children, nor my life is so deare vnto me as the glorie of God. I am but a poore worme, yet am I the worke of his handes. God hathe putte his worde in my mouth: I may not deny it. I may not beare false witnesse against the Lord. My life is not deare vnto me in respect of the trueth. I knowe if I shoulde deny him to saue my life, I shoulde lose it: and if I lose my life for his sake, I shall finde it. That which your auctoritie shal lay vpon me, is not done without his will. All the haires of my head are numbred. I owe you obedience, I will not resiste your power, for if I shoulde resiste, I shoulde resiste the ordinaunce of God. I am subiect to you for conscience sake. I will

forsake

forsake my countrey, my goods, my children, and my selfe at your commaundement. I will say to mine owne flesh, I knowe thée not: onely I can not forsake my Lorde God.

Deare sir, you fight not against me. Alas, what am I? What can I doe? You fight against God, against the moste holy, against him, which can commaunde your life to goe out of your body: it is a hard thing for you to kicke against the spur. It is no hard matter for you to kill me: for so mightie a Prince to kill so wretched a worme. But this I declare to you, that my bloud which you shed is innocēt, & shal be required at your hāds.

It maye please God to giue vnto you repentance, and the knowledge of the truth. If my bloud may be a mean therto: if my bloud may open your eies: if my bloud may soften your heart: it coulde neuer be spent in a better cause. Blessed be the name of God whiche hathe made me his instrument for youre so happye conuersion: thys is the onelye thing wherein I can not yelde.

The Lorde hath spoken vnto me: I haue heard his voice: my hart hath felt it: my conscience knoweth it: I can not denye it. No sworde can cutte me from it: no water can drowne it: no fire can burne the loue I beare vnto it: there is no creature in heauen or earth, that can carrie me from that blessed hope I haue conceiued by his worde.

So constant is he that hathe learned the worde of God, & hath set his delighte vppon it, and is through it assured of the wil of God. Heauen shal shake, the earth shall tremble, but the man of God shall stande vpright. His foote shall not faile: his heart shall not faint: he shall not bee moued. Such a ground, such a foundation, suche a rocke is the worde of God. Blessed is the man whose hope is in the name of the Lorde. He shal builde vppon a sure place: he layeth his foundation vpon the corner stone. He needeth no armie to make him strong: he needeth no friendes to comforte him in aduersitie. His strength is within, the gates of hel shal not preuaile againste him. His com-

forte

for it is inwardly, within his hearte. He speaketh to God, and God vnto hym. His eyes beholde the kingdome, and power and glorie of God.

But what say we of the Fathers, Augustine, Ambrose, Hierom, Cyprian, &c. What shall we thinke of them, or what accompt may we make of them? They be Interpretors of the worde of God. They were learned men, and learned Fathers: the instruments of the mercie of God, & vesselles full of grace. We despise them not, we reade them, we reuerence them, and giue thankes vnto God for them. They were witnesses vnto the truth, they were worthie pillars and ornamentes in the Churche of God. Yet may they not be cõpared with the word of God. We may not build vpon them: we may not make them the foundation and warrant of our conscience: we may not put our trust in them. Our trust is in the name of the Lorde. *The authoritie of the Fathers.*

And thus are we taught to estéeme of the learned Fathers of the Churche, by their owne iudgement: by that whiche

they haue written, either for the credite of their owne doings, or of the auctoritie which they haue thought due to the writings of others. S. Augustine said of the Doctours and Fathers in his time: *Neque quorumlibet disputationes, quamuis Catholicorum, & laudatorum hominum, velut Scripturas Canonicas habere debemus: vt nobis non liceat, salua honorificentia quæ illis debetur, aliquid in eorum scriptis improbare, aut respuere: si fortè inuenerimus, quod aliter senserint, quàm veritas habet. Talis sum ego in scriptis aliorum, tales esse volo intellectores meorum:* Neither weigh we the writings of all mē, be they neuer so worthy and catholique, as wee weigh the canonical Scriptures: but that sauing the reuerence that is due vnto them, we may mislike and refuse somewhat in their writings, if wee finde that they haue thought otherwise, than the truth may beare. Suche am I in the writings of others, and such would I wishe others to be in mine. Some things I beléeue, & some things which they write, I can

Aug. ad Fortunatianum, Ep. III.

can not beléeue. I weigh them not as the holy & Canonicall Scriptures. Cyprian was a Doctor of the Church, yet he was deceiued: Hierome was a Doctor of the Church, yet he was deceiued: Augustine was a Doctor of ỳ Church, yet he wrote a Booke of Retractations, he acknowledged that he was deceiued. God did therfore giue to his Church many Doctors, & many learned men, whych all shoulde search the truth, and one reforme an other, wherein they thought him deceyued. S Augustine saieth: *Auferantur de medio chartæ nostræ, procædat in medium codex Dei: audi Christum dicentem: audi veritatem loquentem:* Take away from amongest vs any our owne Bookes: lette the Booke of God come amongest vs: heare what Christe saieth: hearken what the truth speaketh. He is the wisedome of his father, he can not deceiue vs. Againe he saith: *Audi, dicit dominus, non dicit Donatus, aut Rogatus, aut Vincentius, aut Hilarius, aut Ambrosius, aut Augustinus:* Heare this, the Lorde saieth: heare not this,

Aug in Ps. 57.

Aug. Epi. 48.

this, Donatus saith, or Rogatus, or Vincentius, or Hilarius, or Ambrose, or Augustine saith. **All these were learned, most of them were holy: yet saith** Augustine, **we may not yelde to that which is saide by learned men: but we must yelde our full consente and beliefe to the worde of God.** Origen saith *Necesse nobis est in testimonium vocare sanctas Scripturas. Sensus quippe &c.* Wee muste needes call to witnesse the holy Scriptures: for oure iudgementes and expositions, without those witnesses, carry no credite. **Marke wel: our words and expositions & constructions, vnlesse they be warranted by the Scriptures, are not ynough, they cary not credite.** Augustine saith: *Nos nullam Cipriano facimus iniuriam, cùm eius quaslibet literas, &c.* Wee offer no wrong to S. Cyprian, when wee seuer anye his Letters or Writings from the Canonical auctoritie of the holy Scriptures. **Thus speaketh** Aug. **a Doctor of the Church of** Cyprian **another Doctor also of ỹ Churche.** Cyprian **was a bishop, a lerned Father, a holy man, & a Martire of** Christe: yet

Orig. in Hier. cap. 1.

Aug. contra Crescen. Gra. li. cap. 29.

yet saith Augustine his worde is not the Gospell: his worde is not the worde of God: there is no wronge done to him, though his writings cary not like credit as the holy Scripture.

I could shewe many the like spæches of the auncient Fathers, wherein they reuerence the holy Scriptures, as to which onely they giue consent without gainsaying: which can neither deceiue nor be deceiued. In this sort did Origen, and Augustine, and other Doctours of the Church speake of themselues and of theirs, and the writings of others, that we should so read them, & credite them, as they agræd with the worde of God.

Hoc genus literarum non cum credendi necessitate, sed cum iudicandi libertate legendum est: This kinde of writings is to bee read not with a necessitie of beleeuing them, but with a libertie to iudge of thē. *Aug. contra Faustum. lib. 12. cap. 5.*

S. Paul saith, though that we, or an Angel from heauen preach vnto you otherwise, than that which we haue preached vnto you, let him bee accursed. Out of which place, S. Augustine speaketh thus: Gal. 1. *Aug. lib. 3. cap. 6. contra lit. Petil.*

Siue de Christo, siue de eius Ecclesia, siue de re quacunque alia, quæ pertinet ad fidem, vitamq; nostram, non dicam, si nos, sed si Angelus de cælo nobis annuntiauerit præterquam quod in Scripturis legalibus & Euangelicis accepistis, anathema sit. Whether it be of Christ, or of his Church, or of any thing else whatsoeuer, perteining either to our life, or to our faith: I will not say, if I my selfe, but if an Angel from heauen shall teach vs otherwise, than ye haue receiued in the bookes of the lawe, and in the Gospels, hold him accursed.

Now, to conclude this matter, ỹ same father saith: *Ecclesiastici iudices, vt homines, plerumq; falluntur:* The iudges or Doctours of the Church, as men, are often deceiued. They are learned: they haue preheminence in the Church: they are Iudges: they haue the giftes of wisedome, and vnderstanding, yet they are often deceiued. They are our fathers, but not fathers vnto God: they are starres, faire, and beautifull, and bright, yet they are not the Sunne: they beare witnesse of the light, they are not the light.

Aug. lib. 2. ca. cont. Cresc.

Christ

Christ is the Sunne of righteousnesse, Christ is the light, which lighteneth euery man that commeth into this worlde. His word is the word of truth. He is the day-spring which hath visited vs from an high: he came downe from the bosome of his father: he shal guide our feete into the way of peace. Of him God the father spake: This is my welbeloued sonne, in whom I am well pleased, heare him. He is the Lambe without spot, out of his mouth goeth a two edged sworde. This is he in whom all the endes of the world shalbe blessed, heare him, giue heed to his saying, embrace his gospel, beleue his worde. Thus much touching the credite and authoritie which is to be giuen to the writings of auncient fathers. Mat. 3.

S. Paul speaking of the worde of God, saith: The whole Scripture is giuen by inspiration of God, and is profitable to teach, to improue, to correct, and to instruct in righteousnesse. To teach the truth, to improue falshode, to correct all vice, to instruct in all vertue. Again I am not ashamed of the Gospel of Christe: for 2. Tim. 3. Rom. 1.

Basil. præfat. in Psal.

for it is the power of God vnto saluation to euery one that beleueth. S. Basil saith: The Scripture of God is like an Apothecaries shoppe, ful of medicines of sundrie sortes, that euery man may there chuse a conuenient medicine for his disease. There are salues, and ointmentes to cure all maladies. Whosoeuer can not be cured by the word of God, his disease is growne desperate, and past cure.

Many thinke, the Apostles speech is hardly true of the whole Scripture, that all and euery part of the Scripture is profitable. Much is spokē of genealogies, and petidegrees, of lepers, of sacrificing goates, and oxen, &c. these séeme to haue litle profit in them, but to be vaine and idle. If they shewe vaine in thine eyes, yet hath not the Lord set them downe in vaine. The wordes of the Lorde are pure wordes, as the siluer tried in a fornace of earth fined seuen times. There is no sentence, no clause, no worde, no syllable, no letter, but it is written for thy instruction: there is not one iote, but it is sealed and signed with the bloude of the Lambe.

Ps. 12.

Lambe. Our imaginations are idle, our thoughts are vaine: there is no idlenesse, no vanitie in the worde of God. Those Oxen and Goates which were sacrificed, teach thée to kill and sacrifice the vncleannesse and filthinesse of thy hart: they teach thée that thou art guiltie of death, when thy life must be redéemed by the death of some beaste: they leade thée to beléeue the forgiuenesse of sinnes, by a more perfect sacrifice, because it was not possible that the bloud of Bulles and Goates, should take away sinnes. That leprousie, teacheth thée to know the vncleannesse & leprouste of thy soule Those Genealogies and Petidegrees leade vs to the Birth of our Sauiour Christ. So that the whole worde of God is pure and holye: No worde, no letter, no sylable, no poynte or pricke thereof, but is written, and preserued for thy sake. Heb. 10

Art thou a King? Reade the Scriptures, thou shalt finde who hath stablished thyne estate: and what dutie thou owest to God. God there telleth thée: By me Kings rule, & Princes decree iustice. Prou. 8.

I haue giuen thée authority, thou carriest my sworde: I haue put a crowne vpon thy head: thou art my seruant, walke before me, let thy heart bée perfecte in my sight.

Art thou a subiect? Reade the Scriptures, they will teach thée to knowe thy dutie. There Paul biddeth thée, giue tribute to whom tribute: custom to whom custome: feare to whome feare: honour to whom honor is due. Ye must be subiect, not because of wrath onely, but for conscience sake. For he beareth not the sworde for naught: for he is the Minister of God to take vengeaunce on him that doth euil.

Rom. 13.

Art thou a Minister? Read the Scriptures, they will teach thée thy duty. The Prophet saith to thée: Cry aloud, spare not: lift vp thy voice like a trumpet, & shew my people their trãsgressions. The Apostle sayth vnto thée: Preach the word, be instant, in season and out of season. Watch in all things, doe the worke of an Euangelist, make thy ministerye fully knowen. Thou shalt giue an acompt for the

Esai. 58.

2. Tim. 4.

the ſoules of the people, their bloud ſhal bée required at thy hands.

Art thou a Father? haſt thou chil-dren? Reade the Scriptures, they will teach thée: if thou haue ſonnes, inſtruct them. Againe: Hee that teacheth his ſonne, grieueth the enemie, and before his friends he ſhall reioyce of him. Giue him no libertie in his youth, and winke not at his folie. Chaſtiſe thy childe, and bee diligent therein, leaſt his ſhame grieue thee. Ely the Prophet, by ſparing his wanton children, caſt away himſelfe, and his children. They were ſlaine, the Arke of God was taken, and olde Ely fel downe and brake his necke. Eccleſ. 7. Eccle. 30. 1. Sam. 2.

Art thou a Child? haſt thou a Father? Reade the Scriptures, they wil teache thée: Children obey your Parents in the Lorde, for this is right. Honour thy father & mother (whiche is the firſt commandement, with promiſe) that it may bee wel with thee, and that thou maieſt lyue long on earthe. And agayne: Chyldren, obey youre Parentes in all thinges, for it is wel-pleaſing vnto the Lorde. Epheſ. 6. Coloſ. 3.

Prou. 30. Lord. **The wise man warneth thée,** The eye that mocketh his father, and despiseth the instruction of his mother, let the Rauens of the valley plucke it out, & the yong Eagles eate it.

Hath God blessed thée in Wealth? **Art thou** rich? **Reade the Scriptures, they**
1. Tim. 6. **will teach thée:** Be not high minded, and trust not in vncertaine riches, but in the liuing God, which giueth vs aboundantly all things to enioy. **Againe,** Trust not
Ps. 62. in oppression and robberie: be not vaine: if riches increase, set not your hart thereon. **Thou shalt depart, and leaue them behinde thée: they shal forsake thée. Thou shalt dye, thou knowest not howe sone.**
Prou. 11. Salomon **sheweth thée:** Riches auayle not in the day of wrath: but righteousnes deliuereth from death.

Art thou poore? **and sufferest scarsitie in this worlde? Reade the Scriptures,**
Iob. 1. **they will teache thée. Say with** Iob. Naked came I out of my mothers wombe, and naked shall I returne againe. **Learne**
Prou. 16. **of** Salomon: Better is little with righteousnes, than great reuenues without equitie.

quitie. **And againe:** Better is the poore that walketh in his vprightneſſe, than he that peruerteth his wayes, though he be rich. S. Paul **ſaith:** Godlineſſe is great gaine, if a man be content with that hee hath: for wee brought nothing into the world, and it is certaine, that we cary nothing out. **And againe, Let him that is poore, labour, and worke with his hands, the thing which is good, that hée may haue to giue to him that néedeth.** Prou.28. 1.Tim.6.

Art thou a Marchant? **Vſeſt thou to buye and ſell? Reade the Scriptures, they will teach thée:** This is the will of God, that no man oppreſſe or defraude his brother, in any matter. **Thou ſhalt learne,** that diuers weights and diuers meaſures are abhomination vnto the Lorde, and deceiptfull balances are not good. 1.Theſſ.4. Prou.20.

Art thou an Vſurer? **thy caſe is harde: yet heare the Scriptures, they wil teach thée. God commaundeth thée thus:** If thou lende mony to my people, to the poore with thee, thou ſhalt not be as an Vſurer vnto him: yee ſhall not oppreſſe Exod.22.

M. him

him with vsurie. Againe, if thy brother be impouerished, and fallen in decaye with thee, thou shalt relieue him: thou shalt take no Vsurie of him, nor vantage: thou shalt not lend him thy vittailes for encrease, but thou shalt feare thy God, that thy brother may liue with thee.

Leuit.25.

And, Whatsoeuer yee woulde that men should do vnto you, euē so do ye to thē.

Mat.7.

And, He that giueth his money vnto Vsurie, shall not enter into the kingdome of heauen.

Psal.15.

Art thou a Fornicatour & liuest in adultery? Reade the Scriptures, they will teach thée: He that committeth fornicatiō, saith S. Paul, sinneth against his own bodie. Know you not that your bodie is the Tēple of the holy Ghost? Know you not that your bodies are the members of Christ? Shal I then take the members of Christ, and make them the members of an Harlot? God forbid. As hee which hath called you is holy, so bee ye holy in all maner of conuersation, saith S. Peter **The reason is set downe by** S. Paul: For this is the will of God, euen your holi-

1.Cor.6.

1. Pet.1.

1.Thes.4.

nes,

nes,and that you ſhoulde abſteine from fornication, **that you may** be holy both in bodie and in ſpirit. **And**, Whoremongers & adulterers God will iudge. **They ſhall haue no inheritance in the kingdome of Chriſt,and of God.** Heb.13.

Art thou a ſeruant? **Reade the Scriptures:they wil teach thee.** Seruants be obedient vnto thē that are your Maiſters, according to the fleſh in all things, not with eie ſeruice as men pleaſers, but in ſingleneſſe of heart, fearing God. And whatſoeuer ye do,doe it hartely, as vnto the Lorde, and not vnto men. **Againe,** pleaſe your Maiſters, not aunſwering againe,be no pickers, but ſhewe all good faithfulneſſe, that you may adorne the doctrine of God our ſauiour in al things. Coloſſ.3. Tit.2.

Art thou proude? **Reade the Scriptures, they wil teach thee.** Be not high minded,but feare. What haſt thou, that thou haſt not receiued? If thou haſt receiued it, why reioiceſt thou as though thou hadſt not receiued it? **and**, learne of me,that I am meeke, & humble in hart. **And**, God reſiſteth the proude, but giueth Rom.11. 1.Cor.14. Mat.11. Iam.14.

ueth grace to the humble.

Art thou in aduersitie? **Read the Scriptures.** Great are the troubles of the righ-
Psa.34. teous: but the Lord will deliuer him out
Ps.91. of them all. **And** he shal call vppon me, and I will heare him: I will be with him in trouble. I will deliuer him, and glo-
1. Pet.3. rifie him. **And** Saint Peter **telleth thée,** the eyes of the Lorde, are ouer the righteous & his eares are open to their pray-
1.Cor.10. ers. God is faithfull, which will not suffer you to be tempted aboue that you be able, but will giue the issue with the tẽtation, that yee may bee able to beare it.
Psa.145. The Lorde is neare vnto all them that call vpon him, yea to all that call vppon him in truth.

Art thou A sinner? **hast thou offended God? reade the Scriptures, they will teach thée.** Hate the euill, and loue the
Amos.5. good. **And againe,** flie from euill and do
Psa.37. good, and dwell for euer. Rise vp, and go
Luke 15. to thy father, and saie vnto him, Father I haue sinned against Heauen, & against thee, and am no more worthy to be called thy sonne.

Doest

Doest thou diſpaire **of the mercye of God? reade the Scriptures, they will teache thée.** Chriſt **telleth thée,** I came not to cal the righteous but ſinners to repentance. **Againe,** Come vnto me al ye that are wearie and lade n, and I will eaſe you. At what houre ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickedneſſe out of my remembrance, ſaith the Lord. **Againe,** I deſire not the death of the wicked, but that the wicked turne from his waye, and liue. **And,** the Lorde is good to all, and his mercies are ouer al his workes.

Mat. 9.
Mat. 11.
Ezech. 18.
Ezech. 33.
Pſal. 145.

Art thou going out of this life? **reade the Scriptures: they will teach thée,** I am the reſurrection and the life: hee that beleeueth in me, though he were deade, yet ſhall hee liue, and whoſoeuer liueth and beleeueth in mee, ſhall neuer dye. **Saye with Saint** Paule. Chriſte is to mee bothe in life, and in death aduauntage. I deſire to be looſed and to be with Chriſt.

Ioh. 11.
Philip. 1.

What ſhoulde I ſaye moze of the

Scriptures, how profitable, and comfortable they be in all cases and parts of our life? in aduersitie, in prosperitie, in life and in death, they are our especiall comfort. If we must fight, they are a sworde: if we hunger, they are meate: if we thirst, they are drinke: if we haue no dwelling place, they are a house: if we be naked, they are a garment: if we be in darknesse, they be light vnto our going.

They are comfortable to kings, to subiects, to old men, to yong men, to mã and to wife, to father & to childe, to maister and seruant, to captaine and souldiour, to preacher and people, to the learned, to the vnlearned, to the wise, and to the simple.

They are comfortable in peace, in warre, in heauinesse, in ioy, in health & sickenesse, in aboundance, in pouertie, in the day time, in the night season, in the towne, in the wildernesse, in companie and when thou art alone. For they teach faith, hope, patience, charitie, sobrietie, humilitie, righteousnesse, and

and all godlineſſe . They teach vs to liue, and they teach vs to die.

Therefore hath Paule ſaid well, The whole Scripture is profitable: It is full of great comforte: It maketh the man of God abſolute, and perfect vnto al good workes. Perfect in faith, perfect in hope, perfect in the loue of God, & of his neighbour: perfect in his life, and perfect in his death. So great, ſo large and ample, and heauenly, is the profite whyche we doe reape by the worde of God.

The neceſſitie of the Scriptures.

Nowe it followeth we conſider howe neceſſarie, and needefull it is for vs to be guided by the word of God, in the whole trade of our life. The worde of God is that vnto our ſoules, whiche our ſoule is vnto our body. As the body dyeth when the ſoule departeth, ſo the ſoule of man dyeth, when it hath not the knowledge of GOD. Man liueth not by breade onely, but by euerie worde that proceedeth out of the mouth of God. Beholde ſaith God, I will ſende a famine in the lande, not a famine of breade, nor a thirſt of water, but of hearing

Deut. 8.

Amos. 8.

the word of the Lord. **Their tongue shal wither, their heart shall sterue, they shal dye for hunger:** They shall wander from sea to sea, and from the North vnto the East, shall they runne to and fro to seeke the word of the Lord, and shall not finde
Esa. 59. it. They shall stumble at noone dayes, as at the twilight: they shall grope for the wall like the blind: and truth shall fall in their streetes. **For, howe shal they be saued vnlesse they call on the name of**
Rom. 10. **the Lord:** how shal they call on him, in whom they haue not beleeued? Howe shall they beleeue in him of whom they haue not heard? & how shall they heare without a Preacher? & howe shall they preach except they be sent? Chrysostom **therefore saith,** Neither can it be, I say, it can not be, that any man shall attaine to saluation, except he be alwayes occupied in spiritual reading. **The wise man saith,**
Prou. 29. Where there is no prophecie, the people decay. **Where the Scriptures are not opened, when there is none that can edifye, and exhort, and comfort the people by the word of God, they must néeds perish:**

perish: for they knowe not the waye in whiche they shoulde walke: they know not whome to honour, nor vpon whose name they shoulde call: they know neyther what to beléeue, nor what to do. Hel hath enlarged it selfe, and hathe opened hys mouth without measure, and they that are wilfull and ignorant, and the children of darkenesse, goe downe into it. They become thrall, and captiues vnto Sathan. Their hearte is bounde vp, they vnderstande nothing: theyr eies are shutte vppe, they can sée nothing: their eares are stopte vppe, they can heare nothing. They are carried away as a pray into Hel, because they haue not ỹ knowledge of God.

So doth Christe tell the Sadduces: Mat. 22. Yee are deceiued, because you know not the Scriptures, nor the power of GOD. Thus he teacheth, that error is the child of ignorance. The cause why you are so deceiued, is because you knowe not the Scriptures: You haue hated the light, and loued darkenesse: You haue neyther knowen the Father nor mée. Hée

that knoweth not the truth of God, knoweth not God. Herein, in this case there is no plea of ignorance. Ignorance shall not excuse vs. Chrysostome saith: *Dices, non legi: non est hæc excusatio, sed crimen.* Thou wilt saye I haue not read the Scriptures: this is no excuse, but a sinne. *Hom. 17. ad Hebræos.*

Againe he sayeth, This is the working of the Diuels inspiration, hee woulde not suffer vs to see the treasure, leaste wee shoulde gette the riches. Therefore hee counsaileth vs, that it vtterly auaileth vs nothing to heare the Lawes of God: leaste that vppon the hearing hee may see our doing folowe. Gregorie saieth: *Qui ea quæ sunt domini, nesciunt: à domino nesciuntur:* Who so know not the things that pertaine vnto the Lorde, be not knowen of the Lorde. *Hom. 2. in Mat.* *Greg. in pastor. li. 1. ca. 1.*

Origen also giueth reason of this practise of Sathan. Vnto the Diuels it is a torment aboue all kindes of torments, and a paine aboue all paines, if they see any man reading the worde of God, and with feruent studie searching the knowledge of Gods Lawe, and the mysteries and secretes of the Scriptures. *Hom. 27. in Numeri.*

Here-

Herein ſtandeth all the flame of the Deuils: in this fire they are tormented: for they are ſeaſed and poſſeſſed of all them that remaine in ignorance.

Carneades a Philoſopher, was wont to ſay of his Mayſter and Reader Chriſippus, if it hadde not bene for Chriſippus, I neuer hadde bene any body. He was my Maiſter and teacher: he made me learned: whatſoeuer I haue, I haue it of him. How much better may we vſe the like words of the Scripture? and ſay, vnleſſe it were for the worde of God, our wiſedom were nothing, & our knowlege were nothing. Whatſoeuer we haue, we haue it by the worde. Without it, our prayer were no prayer: without it, our Sacramentes were no Sacramentes: our Faith were no Faith: our Conſcience were no Conſcience: our Churche were no Church. Take awaye the light of the Sunne, and what remaineth but darkeneſſe? Heauen and Earth are darkned. No man can ſée his way, or diſcerne the things about him. Euen ſo, if ỹ word

of

of God be taken away, what remaineth, but miserable confusion, and deadlye ignorance.

When the Philistines had shorne the haires of Sampson, they fell vppon him, toke him, bounde him, and plucked oute his eyes: they daunced aboute him, and made scorne and games of him. We are Samson, the strength of our haires is the knowledge of the will of GOD: It is laide vp in our heades, in the highest and principal part of vs: if that be shorne off, if we be kept from hearing, reading, and vnderstanding of the worde of God: then will error, superstition, and all wickednesse get the vpper hande, and fall vpon vs, and bind vs, and plucke out our eies: and make scorne of vs, and vtterlye destroy vs.

When the people of *Ierusalem* were besieged and wanted foode to eate, they fedde on Rats and Mice, and many vnwholesome and filthie things. A woman was driuen for wante of meate to doe a cruel part vpon hir owne child: she toke hir owne babe, which was the fruit of hir

owne

owne bodie, killed it, cut it in peeces, dreſſed it, and fed vpon it: a lothſome meat, eſpecially, for a mother to eate hir owne childe. But ſhe was driuen to it by extremitie and hunger: it was ſo cruell a thing to lacke wherewith life mighte be preſerued.

Euen ſo fared it with vs, and our Fathers, after it pleaſed God to take away his Goſpel, & to ſend a famine of hearing the word of the Lord. We were driuen to eate thoſe things whiche were loathſome and horrible to beholde, we were driuen to fede vpon our owne children, euen the phantaſies and vanities of our owne heart. There was no ſubſtaunce in them, they coulde not fede vs.

In this caſe were the children of *Iſrael*, when they grewe wearie of the word of God, and lefte the ordinaunces ſette downe vnto them. God had no pleaſure in them, their prayers and ſacrifice were not accepted. I can not ſuffer ſaieth the Lorde, youre newe Moones, nor Sabbaoths, nor ſolemne dayes. Who hathe required this of your handes? Eſay. 1.

In

In such case were the Scribes & Phariseis, when they forsoke to be guided by the word of God, and toke awaye the key of knowledge, they fedde vpon their own deuises, they neglected the commãdements and will of God, and followed their owne traditions. Therefore Christ reproued them: O Hypocrites, Esaias prophecied well of you, saying: Thys people draweth neare vnto mee wyth their mouth, and honoureth mee wyth their lippes, but their heart is far off from mee. But in vaine they worshippe mee, teaching doctrines mens precepts.

Mat. 15.

Therefore, if wée séeke to knowe the Sacramentes of the Churche, what they are: if wée woulde bée instructed in the Sacrament of Baptisme, or in the Sacramẽt of the body and bloud of Christe: if wée woulde learne to knowe oure Creatour, and to putte the difference betwéene the creatour and a creature: if wée desire to knowe what this presente life is, and what is that life whiche is to come: if we woulde beléeue in God, and call vpon the name of God, and doe wor-

ship

shippe vnto God: if we would be settled in perfect zeale, and true knowledge: if we woulde haue an vpright conscience towards God: if we would know which is the true Church of God, it is verye needeful that we heare the word of God. There is no other word that teacheth vs vnto salvation.

Now it remaineth we speake of the delectation and pleasure which the word of God giueth. The worde of God is full of sadde and graue counsell, full of the knowledge of God, of examples of vertues, and of correction of vices, of the ende of this life, and of the life to come. These are the contentes of the worde of GOD. These things (saye you) are greate, and weightie of themselues: there is no vanitie or pleasure in them. Ioy & pleasure, by reading the Scriptures.

They are greate and waightie, I grant, and bicause they are so waightie, they be the more worthie, that we heare them. But we muste take a delight and settle our fansie, that it maye like of the weight

weight and greatnesse. They were vnto the Prophet Dauid, more sweete than honie, and the honie combe. If we taste them with suche an affection as hée did, wée shall féele and sée the greate, and weightie, and heauenly pleasure whiche is in them.

Many are delighted in the stories of Iulius Cæsar, of Alexander the Greate, of mightie and victorious Princes. They haue pleasure to reade of their warres, of their victories, and of their triumphes. And many take their pleasure in trauell to far countries, to sée the diuerse fashions and behauiour of men.

If it were possible we mighte stande vpon such a Hill, from which we might at once sée al parts of the world, the Cities and Townes, and Mountaines, and Forrests, and Castels, and gorgeous buildings: and al the Kings and Princes of the world, in their princely estate: if we might sée the varietie of the whole worlde, how some liue quietly in peace, others are turmoyled in war: some liue in wealth, others in pouerty and misery:

rie: some rise, others fall. To see and beholde so greate varietie of things, it cannot be but it would delight vs.

Such a Hill, from whence wée maye take view of so great varietie, such a storie in which we may reade of noble princes, of their warres and victories, is the worde of God. Upon this Hill you may at once behold al the works of his hãds, howe he made Heauen and Earth, the Sun and Mone, the Sea & Flouds: the fishes in the water, the fouls in the aire, and the beastes in the fielde. Upon this Hill you may stand and see his Aungels, and his Archangels, and blessed spirites, howe some of them fell, and some continued in glorie: howe God hath sent them in message, howe they haue come downe from Heauen to serue the sonnes of men.

Here you may reade of the warres of the God of Hostes, howe he hath pitched his tentes in the middest of hys people, and hath gone before them, and foughte for them. How the Amorrheans, and Canaanites were rooted out: howe the A-

malekites were ouerthrowen by the lifting vp of Moses hands in prayer: howe the wall of *Iericho* fell downe flat at the sound of a Trumpet, and the shooting of the people: and howe 185. thousand Assirians were slaine in one night by the hande of one Aungel when God raughte out his hand from Heauen to giue victorie to his people.

Here may you see howe God plagued, & ouercame his enimies: how he drowned Pharao in the red sea, and his horses and men, and Chariots altogither. Here may you see Nabuchodonosor a mightie Prince, so bereft of his wittes, that he forsoke his Palaces, and the companye and order of men, and liued in the fieldes after the maner of beasts. Here may you see how God stroke King Antiochus and King Herod with filthy diseases, & caused lice to eate their flesh. Howe he sent downe fire and brimstone from Heauen and destroyed *Sodome* and *Gomorrha*, for their sinnes. Howe he made the earth open and swallowe vppe Dathan and Abiram, howe King Ozias was stricken with

with Lepzosie, and carryed from the Temple, and cut off from his kingdom. What stories of any princes or people in any age can repozt vnto vs so strange battels, so mightie conquests, so wōderfull deliuerance in extremities, so dreadfull subduing of the enimies, as the hand of God hath wzought, and the stozie of the Scriptures declareth vnto vs?

This wozde also sheweth the gwdnes and mercie of God towardes the people which put their truste in him. Howe he made them terrible to their ennimies: howe he made their enimies their fotestwle: how he ledde them safe thozoughe the red Sea: how he sent his Aungell to go befoze them, and guide them: how he gaue them water out of a rocke, and rained downe breade from Heauen: howe hée brought them into a Lande that flowed with Wilke and Hony, and sware vnto them, that hée woulde bée their G D D, and they shoulde be his people.

In this wozde, are to be séene wonderfull and straunge wozkes of God,

such as are beyonde the course of nature, and passe the reason of man. That the Sea parted, and stode on both sides as a high wall: that at the worde of Iosua, the Sunne stode still, and went not on his course: Ezechias spake the worde and required it, and the Sunne went backe tenne degrées. At the word of Elias, fire came down from heauen to consume hys sacrifice. Here may you sée an Asse open his mouth and speak, & reproue his Maister: thrée seruants of God walk in a hot burning fornace without hurte: Daniel in the den among Lions and not deuoured: Peter in the raging Sea and not drowned: Leapres clensed: the lame to goe: the dumbe to speake: the deafe to heare: the blinde to sée: the dead to rise out of theyr graues and liue: simple and vnlearned men to speake in strange tongues: the diuell to go out of the possessed, and to saye, I knowe thou arte Christe the sonne of God.

Iosi 10.
2. Kings. 20.

Here may you sée twelue poore sélie men without speare or sworde, or force, make conquest and winne the whole world.

worlde. No power coulde represse them, no might coulde withstande them. It is reckoned a great matter for a King, or a nation to yéeld submission vnto an other King or nation. It must therefore bée a matter of greate wonder to sée al Kings throwe downe their Maces, and all people to yéelde before so fewe, so simple, so vnarmed: And to acknowledge, they embraced lies, and liued in ignorance: and that these twelue are the seruants of the highest: and to sée how God hath chosen the foolish things of this world, to ouerthrow the wise: and the weake things of this worlde, to confounde the mightie things. Such force did God giue to their wordes. Ye made them the sonnes of thunder: they shooke the foundations of the worlde: they threw downe whatsoeuer stoode againste them.

Here may you sée the fight of Gods electe children. How they patiently suffered afflictions in their bodies, rather than they woulde deny the truth of God: they gaue their backes to the scourge, their neckes to the sworde, their bodies

to the fire. No tyrant, no menacings, no racke, no torment, no sworde, no death could remoue them from the loue of the Gospell which they had receiued. The more of them were cut downe, the more did spring vp: the more were killed, the more wer left aliue. Augustine saith, *Ligabantur, includebantur, torquebantur, urebantur, & multiplicabantur*: They were bounde, and shutte vp, and racked, and burnt, and yet were encreased. This is the victorie that hath ouercome ỹ world. For the Lord answered S. Paule, My power is made perfect through weakenesse. It liueth in death, it is made whole and sound, by woundes and stripes: it is increased by those meanes, whereby men destroy it. Iacob sawe a ladder stand vpon the Earth, and the toppe of it reache vppe into heauen: and the Aungelles of God goe vp and downe by it. This was but a dreame, and vision in his sleepe, yet when he awoke he toke pleasure & comfort of this Vision,

De ciuit. dei li. 22. ca. 6.

2. Cor. 12.

We haue not onely the delight of this with Iacob, but wee haue other farre grea-

greater visions. We sée Esay beholding the Lord as he sate vpon an high throne: we sée Paule taken vp into the third heauens: we sée the glorie of God appeare, and heare the voice whiche came out of the cloude, saying: This is my welbeloued sonne in whome I am well pleased, heare him. We sée Jesus Christe the sonne of God, borne of a Virgin, and how he made himselfe of no reputation, and toke on him the forme of a seruant, and was made like vnto men, and was found in shape as a man. That he humbled himself, and became obedient vnto the death euen the death of the Crosse: We heare him crye with a loude voice. My God, my God, why haste thou forsaken mee? We heare him say, Father forgiue them: for they knowe not what they doe. And, Father, into thine hands I commende my spirite.

Mat. 17.

Phil. 2.

Mat. 27. Luke. 23.

Here we may sée, the Sun to be darkened, that the Mone giueth no light: the Earth to shake, the rockes cleaue asunder, the vaile rent, the Graues to open, and Christe rise from the dead, and goe

vp into heauen, and sit at the right hand of his father.

Here maye we see the ouerthrowe of
Reue. 14. *Babilon*, which made al nations to drinke of the Wine of the wrath of hir fornication. Howe she is destroyed with the breath of Gods mouth. Here we behold the resurrection of the dead: and foure and twentie Elders sitte before God on their seates, and the antient of dayes sit vppon his throne: and the iudgemente seate, and the Bookes opened, and all flesh appeare before him, and how some are taken into euerlasting life: and some are sent into euerlasting death.

What tongue is able to expresse these pleasures and delightes, which are laid open to vs in the word of God: We buy Images and Pictures, and Mappes of men, and of diuers things, & Countries. But what Mappe or Picture can shewe vs the like varietie and chaunge of thinges.

Wee purchase Landes, and haue a liking so to doe. Here we are taught, how

wee

we may come to that lande which shall stand with vs, and in which wee shall continue for euer.

To see any one of these, it were great pleasure, either the creation of heauen and earth, or the Angels, & Archangels, and blessed spirites: or the battailes of the God of Sabaoth: or Amalech dasht in peeces like a Potters vessell: or the wals of Iericho blowne downe with the sound of a trumpet: or Pharao drowned in the sea: or Nabuchodonosor eating grasse among the beastes: or Antiochus smitten from heauen: or Sodome and Gomorrha burnt with fire and brimstone: or the earth to open, and swallow vp the wicked: or the sea to stand like a wall: or water to come out of a stone: or breade to come from heauen: or the Sunne to stande still, or to chaunge his course: or an Asse to speake and teache his Maister: or fire to be extreame hot, yet not burning: or Lyons hungrie, yet not eating their meate: or the Sea tempestous, yet not drowning: or blind to see, deafe to heare, dumbe to speake, dead

to rise: or ignorant men to speake in languages they neuer learned: or the Diuel to roare, and confesse Christ: or God sitting in his Maiestie, and Christ at his right hande: or Babylon throwne downe, and become a Tabernacle of fowle spirites, & a denne for the Diuel: or Christ to sit in iudgement, and giue sentence vpon the quick and the dead: to see any one of all these wōderous workes of God, it were great pleasure.

Howe can it be then, but that we reioice and take delight to see so many, so great so marueilous, so heauenly, and so glorious wonders in one heape altogither? Howe farre would we ride, or go, to see the triumph of a mortall King? Here is to be seene the triumph of God, the Lorde of Lordes, and the King of Kinges: howe he hath made the name of his Sonne, triumph ouer principalities and powers, and ouer the whole worlde. Here is a Paradise full of delightes, no tongue is able to speak them, they are so many: No heart is able to conceiue them, they be so great.

Here

Here is a shoppe, wherein is set out the wisedome, and knowledge, the power, the iudgements and mercies of God. Which way soeuer wee looke, we see the workes of his handes. His workes of creation, and preseruation of all things: his workes of seuere iustice vppon the wicked, and of gracious redemption to the beleeuer. If we desire pleasant Musicke, or excellent harmonie: it speaketh vnto vs the wordes of the Father, and the consent of the Sonne: the excellent reportes of the Prophets, Apostles, Angels, and Saintes of God, who haue bene all taught by the holy Ghost. If we woulde learne, it is a schole, it giueth vnderstanding to the simple. In it there is, that may content the heart, the eare, the eye, the taste, and the smelling. It is a sauer of life vnto life. Oh taste ye and see, howe gracious the Lord is, saith the Prophet Dauid. So manifold and marueilous are the pleasures which are giuen vs in the worde of God. God hath made them, and wrought them all for the Sonnes of men. Ps. 34.

Thus

Thus haue I performed promise, and simply and homely opened those foure things which I toke in hande. I haue declared what weight and Maiestie the word beareth: what huge harueſt of profite we may reape by it: howe needefull it is for vs trauailing thorough the wilderneſſe of this life: and what repaſt and pleaſure wee may finde in it.

But, all this notwithſtanding, some take exception, and say: the Scriptures are darke and doubtfull, the matters are deepe, the words are hard, fewe can vnderſtand them. One taketh them in this ſence, an other in a ſence cleane contrarie. The beſt learned can not agree about them: they are occaſion of many great quarels: Iohn ſeeth this booke ſealed with ſeuen ſeales, and an Angel preaching with a loude voice, who is worthy to open the booke, & to looſe the ſeales thereof? No man cã open it, no man can read it. S. Peter ſaith, among the Epiſtles of Paul, ſome thinges are harde to be vnderſtande, which they that are vnlearned and vnſtable, peruert as they doe all other

Reuel. 5.

2. Pet. 3.

other Scriptures, vnto their own destruction. And S. Paul saith: God dwelleth in the light that none can attaine vnto, whom neuer man saw, neither can see. 1. Tim. 6

Therefore, although the Maiestie bee neuer so weightie, the profite, the necessitie, and the pleasure neuer so great: yet it is not good for the people to reade thē. Pearles must not be cast before swine, nor the breade of the children vnto dogs. Thus they say. In deede the worde of God is pearles: but the people are not swine. They may not reade them (say some): they are not able to wield them: the Scriptures are not for the people. Hereof I wil say something, and a word or two of the reuerence and feare, with which we ought to come to the hearing of them.

They say, the Scriptures are harde, and aboue the reach of the people. So saide the Pelagian Heretique Iulian, whom S. Augustine therefore reproueth: *Exaggeras quàm sit difficilis, pauciſq; conueniens eruditis, sanctarum cognitio literarum* Aug. lib. 6. ca. 1. contra Iulia.

rum: Yee enlarge and lay out with many wordes, how harde a matter the knowledge of the Scripture is, and meete onely for a fewe learned men. **You say the Scriptures are harde, who may open them? There is no euidence or triall to be taken by them: they are fit onely for a fewe learned men, they are in no wise fit for the people. Thus saide** Iulian **an Heretique.**

But God himselfe, and the auncient Fathers of ye Church said otherwise. God
Deut. 30. **saith in** Deuteronomie, this cōmaundement which I commande thee this day, is not hid from thee, neither is it farre of. It is not in heauen that thou shouldest say, who shall goe vp for vs to heauen and bring it vs, and cause vs to heare it, that wee may doe it? Neither is it beyond the Sea, that thou shouldest say, Who shall goe ouer the Sea for vs, and bring it vs, and cause vs to heare it, that we may doe it? But the worde is verie neare vnto thee: euen in thy mouth, and in thy heart, for to doe it. **Thou needest not runne hither and thither, nor**

wan-

wander ouer the Sea, nor beate thy braines in searching what thou shouldest doe, or by what meanes thou maist liue vprightlye: the worde and commaundement of God will teach thée sufficientlye. The Prophet Dauid saith: The commaundement of the Lorde is pure, and giueth light vnto the eyes. And, Thy worde is a lanterne vnto my feete, and a light vnto my pathes. Thy worde is not darke, it is a lighte vnto my pathe, it giueth lighte vnto the eyes. What is cleare if the light be darke? Or, what can hée sée, which can not sée the light? Pſ.19. Pſ.119.

Humaine knowledge is darke, and vncertaine. Philosophie is darke, Astrologie is darke, & Geometrie is dark. The Professours thereof oftentimes runne a masket: they léese themselues, and wander they knowe not whether. They séeke the depthe and bottome of naturall causes: the chaunge of the elements: the impressions in the aire: the causes of the rainebowe, of blasing starres,

starres, of thunder, and lightning, of the trembling and shaking of the earth, the motions of the planets, the proportions and the influence of the celestial bodies. They measure the compasse of heauen, and count the number of the starrs: they goe downe and search the mynes in the bowels of the earth: they rippe vp the secrets of the Sea. The knowledge of these thinges is harde, it is vncertaine. Fewe are able to reache it. It is not fit for euery man to vnderstand it.

But the holy spirit of God, like a good teacher, applieth himselfe to the dulnesse of our wittes. He leadeth not vs by the vnknowen places of the earth, nor by the ayre, nor by the clouds: he astonieth not our spirites with naturall vanities. He writeth his lawe in our heartes: hee teacheth vs to know him, & his Christ: he teacheth vs, that we should deny vngodlinesse and worldly lustes, and that we shoulde liue soberly, and righteously, and godly in this present worlde: hee teacheth vs to looke for the blessed hope, and appearing of the glorie of the mighty

Tit. 2.

tie God, and of our Sauiour Iesus Christ. **This matter is good, and it is plaine: the wordes are plaine, and the vtterance is plaine.** Chrysostome sayth: *propterea Spiritus gratia dispensauit illa, temperauitque, quo Publicani piscatores, &c.* Therfore hath the grace of the holy Spirit disposed and tempered them so, that Publicanes, and Fishers, and Tente makers, Shepeherdes, and the Apostles, and simple men, and vnlearned, might bee saued by these bookes: that none of the simpler sort might make excuse by the hardenesse of them: and that such things as are spoken, might be easie for all men to looke on: that the labouring man, & the seruant, the widowe woman, and whosoeuer is most vnlearned, may take some good, when they are read. For they whome GOD euer from the beginning endewed with the grace of his spirite, haue not gathered all these thinges for vaine glorie, as the Heathen writers vse, but for the saluation of the hearers. *Hom. 3. de Lazaro.*

Some things in the Scriptures are

harde, I deny it not. It is very expedient that somewhat shoulde be couered, to make vs more diligent in reading, more desirous to vnderstand, more feruent in prayer, more willing to aske the iudgement of others, and to presume the lesse of our owne iudgement. Gregorie sayth: *Magnæ vtilitatis est ipsa obscuritas eloquiorum Dei. Facit enim, &c.* The hardenesse whiche is in the worde of God, is verie profitable: For it causeth a man to take that profite by paines, which hee coulde not take with negligence. If the vnderstanding were open, and manifest, it woulde be litle set by. Cyrillus saith: *Omnia plana & recta sunt illis, qui cognitionem inuenerunt: fatuis verò etiam facilima obscura videntur:* All thinges are plaine and straight to them, that haue founde knowledge: but to such as are fooles the most easiest places seeme harde. And againe: *Ea quæ perspicua sunt, difficilia sunt hæreticis. Quomodo enim in maleuolam animam intrabit sapientia?* Those thinges which are plaine, are harde vnto Heretiques. For howe

In Ezech. hom. 6. lib. 1.

Lib. 4. ca. 13. in Iohan.

Cyril. in Io. 14.

howe can wisedome enter into a wicked heart? It is true, which S. Peter hath saide, some thinges are hard to be vnderstande. But it is also true, that they which peruert them vnto their own destruction are vnlearned, and vnstable: that is, they to whom they are hard, haue not their eyes opened, that they may see the light of the worde: or they be wicked, and turne the truth of God into lies, and abuse the Scriptures to their owne damnation. The Howlet seeth not by the brightnesse of the Sunne, not because the Sunne beames are dark, but for that his eyes are weak, and cannot abide so cleare light: it is therfore but a pretence and a colour for their ignorance, and a meanes to deceiue the people more boldly with their errours, when they charge the worde of God wyth darkenesse and hardnesse.

For how many hundred places are there which be as cleare as noone day? God saith: I am the Lord thy God, thou shalt haue none other gods before me. Thou shalt make thee no grauē image, neither Exod. 20.

any ſimilitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth, thou ſhalt neither bow downe to them, neither ſerue them. **Againe**
Wiſd.14. **he ſaith:** that is curſed that is made with hands, both it, and he that made it: hee, becauſe he made it: and it, becauſe it was called God, being a corruptible thing.
Pſ.97. **And againe:** Curſed be al they that worſhip carued images, and delight in vaine Gods. **This is the word of God. What darkeneſſe is in any of theſe ſayings?**
Exod.22. **God ſaith:** If thou lend mony to my people, to the poore with thee, thou ſhalt not be as an Vſurer vnto him: yee ſhall not oppreſſe him with vſurie. **A-**
Ezec.18. **gaine:** If a man hath not giuen forth vpon vſurie, neither hath taken any encreaſe, &c. hee ſhall ſurely liue: but hee that hath giuen forth vpō vſurie, or hath taken encreaſe, ſhall he liue? He ſhal not
Rom 6. liue. **And**, the wages of ſinne is death.
Ezech.18. **And**, the ſoule that ſinneth, it ſhall die.
Eph.5. **And againe:** This yee knowe, that no whoremongers, neither vncleane perſon,

ſon, nor couetous perſon, which is an Idolater, hath any inheritãce in the kingdome of Chriſt, & of God. Let no man deceiue you with vaine wordes: for, for ſuch things commeth the wrath of God vpon the childrẽ of diſobedience. **These are the words of God, and what darkeneſſe is in them?**

Saint Paul **ſaith**: If it be poſsible, as much as in you lieth, haue peace with all men. Abhorre that which is euill, and cleaue to that which is good: auenge not your ſelues, but giue place vnto wrath. **Againe**, Let euerie ſoule bee ſubiect to the higher powers, there is no power but of God. He is the Miniſter of God for thy wealth: but if thou doe euill, feare: for he beareth not the ſworde for naught. **These bée the wordes of God, what darkeneſſe is in them?** Saint Iohn **ſaith**: Chriſt is the Lambe of God, which taketh away the ſins of the world. **And**, the bloud of Ieſus Chriſt his ſon, cleanſeth vs from al ſinnes. Saint Peter **ſaith**: His owne ſelfe bare our ſinnes in his bodie on the tree, that Rom. 12. Rom. 13. Ioh. 1. 1. Ioh. 1. 1. Pet. 1.

wee being deliuered from sinne, should liue in righteousnesse. Christe saith: Luke.11. Aske, and it shall bee giuen you: seeke and yee shall finde: knocke, and it shall Mat.11. be opened vnto you. And againe, Come vnto me all ye that are weake and laden, and I will ease you. The Prophet saith: Ioel.2. Whosoeuer shall call on the name of the Lorde, shall bee saued. These bee the words of God. What darkenesse is in them? What eye so simple, but he may see them?

The wayes of the Lorde are straight, and his wordes plaine, euen vnto the simple. Chrysost. saieth: *Omnia clara &* Hom.3. in 2. ad Thessa. *plana sunt in scripturis diuinis: quæcunque necessaria sunt, manifesta sunt:* All things are cleare and plaine in the holy Scriptures. Whatsoeuer things there is necessarie for vs, is also manifest: Some thinges are couered, as men couer precious stones, and precious garmentes. They are couered, and yet we see them. We see them, and yet they are couered. Yet all thinges that are necessarie are plaine and open. Clemens saith:

Nullis

Nullis celatum est verbum, lux est communis, omnibus illucescit hominibus, nullus est in verbo Cymmerius : The worde of God is hid from no man : It is a light common vnto all men : there is no darkenesse in Gods worde. Marke, it is a common light, and shineth to all men. It is as bright and beautifull as the Sunne, there is no dungeon or darknesse in it. So sayth Irenæus : *Scripturæ in aperto sunt, & sine ambiguitate : & similiter ab omnibus audiri possunt* : The Scriptures are plaine, & without doubtfulnesse, and may be heard indifferently of all men All men may heare them, euen all sortes of men without exception. *Clem. Alex. in Orat. ad gen.* *Lib. 1. cap. 31.*

Where be they then which say it is not lawfull for the people to haue the worde of God, and that the Scriptures are not méete for their reading? they are breade: they are drinke: they nourish vnto euerlasting life: great cruelty it is to sterue Gods people to death. Are they vnfit to haue the Scriptures, because they bée poore? Christ sayth:

Mat.11. The poore receiue the gladde tidings
Mat.5. of the Gospell. And, Blessed are the poore in spirite, for theirs is the kingdome of heauen. They want riches, and worldly glorie, but God giueth his feare and grace to them, as well as to the rich. Are they vnfit to reade the Scriptures, because they are not bred vp in other learning? S. Paul saith:
1.Cor.2. I esteemed not to know any thing among you, but Iesus Christ, and him crucifyed.
Psa.94. The Prophet Dauid saith: Blessed is the man, ô Lord, whom thou teachest in thy
Mat.11. lawe. And Christ saith: Thou hast hid these things from the wise, and men of vnderstanding, and hast opened them vnto babes. The Apostles were sent into all the world to preach the Gospel vnto euery creature, to learned & vnlearned, to poore and rich. There is no man too poore, none too riche, none too yong, none too old. Whosoeuer hath eares to heare, he hath learning enough, to be a hearer.

As for the wisest and learned men, in matters of this worlde, they haue not alwayes

alwayes proued the readieſt and moſte willing to ſet forth the glorie of GOD. They haue not beene the meeteſt ſcholers for this ſchoole. Who were they that reſiſted Moſes and Aaron, the ſeruantes of God? Not the people, but the wiſeſt and beſte learned in *Egypt*. Who were they that ſtode againſte Elias? not the people: but the learned and wiſe men, and the Prophets, and Prieſts of Baal. Who were they that ſtoned and killed the Prophets? not the people: but the chiefeſt and wiſeſt in *Iſrael*. Who were they that reſiſted Chriſte, and his Goſpell, and ſought to deface the glorie of God? not the people: but the Scribes and Phariſeis, and high Prieſtes, and al the troup of their Cleargie. They called Chriſt, a deceiuer: and Beelzebub: a companion of Publicanes and Harlottes: they lay in wayte euerie where to entrappe hym: they ſued hym to death

Saint Paule ſaith for conclusion in this matter: It is written, I wil deſtroye the wiſedome of the wiſe, and wil caſt away 1.Cor.1.

the vnderstanding of the prudent. Where is the wise? Where is the Scribe? Where is the Disputer of this worlde? Hath not GOD made the wisedome of this worlde foolishnesse? For seeing the worlde by wisedome, knewe not God, in the wisedome of God, it pleased God by the foolishnesse of preaching, to saue them that beleeued. Brethren, you see your calling, howe that not manye wise men, after the flesshe, not many mighty, not many noble, are called, but GOD hathe chosen the foolishe thinges of the worlde, to confound the wise: and God hathe chosen the weake thinges of the worlde, to confound the mightie things, and vile things of the worlde, and things which are despised hathe GOD chosen. Marke, saith he, how mercifully GOD hath dealt with you. Fewe of the learned sorte, few such as are counted wise, embrace the Gospell with you, or ioine with you in Faith, or keepe you company. God hath let thē be deceiued in their wisdom. They take thēselues to be wise, & yet are become fooles. And, contrary to worldly

worldly iudgement, God hathe made you, which were weake and simple, and of no reputation, wise, and righteous, and sanctified, and redæmed in Christe Jesus. And Christe saith: Except ye be conuerted, & become as little children, yee shall not enter into the kingdome of Heauen. Mat. 18.

Therefore, the godly father Chrysostome calleth vpon the people, to reade and heare the Scriptures. *Audite seculares omnes: comparate vobis Biblia, anima pharmaca. Si nihil aliud vultis, vel, nouum Testamentum acquirite: Apostolum, Euangelia, Acta, continuos & sedulos doctores:* Heare me ye men of the world: get yee the Bible, that moste wholesome remedie for the soule, if yee will nothing else, yet at the least, get the newe Testament, S. Paules Epistles, the Gospelles, and the Actes, that they may be your continuall and earneste teachers. *Hom. 9. in ep. ad Coloss.*

And againe: *Neq; in hoc tantùm conseſſu, sed domi quoq;, vir cũ vxore, pater cũ filio, inuicem de his frequenter loquantur, & vltrò, citroq; suã & ferãt & inquirant sententiã, velintq; hanc probatissimã inducere* *Chrysost. homi. 2. in Ioh.*

inducere consuetudinem : Hearken not hereto, onely here in the Churche, but also at home, let the husband with the wife, let the father with the childe, talke togither of these matters, and both too & fro, let them both enquire, and giue their iudgements, & would God they woulde beginne this good custome.

Orig. in Esai. hom. 2. In like sorte saith Orig. *Vtinam omnes faceremus illud quod scriptum est, scrutamini Scripturas* : Woulde God wee woulde al do accordingly as it is written search the Scriptures. **It were a token that we do loue Christe. Then woulde the Father loue vs, and Christ would loue vs, and shewe himselfe vnto vs: and he, and his Father woulde come vnto vs, and dwel in vs.** Chrysostome saith: *Hom. 9. ad Coloss.* *Hoc omnium malorum causa est, quòd Scripturæ ignorantur* : This is the cause of all ill, that the Scriptures are not knowen. To knowe nothing of Gods lawes, saith he in an other place, *Hom. 3. de Lazaro.* is the losse of saluation, ignorance hath brought in heresies, and vitious life: ignorance hath turned al things vpside downe. S. Hierome expounding those

those wordes of the Apostle: Lette the word of Christe dwell in you plenteously, saith *Hic ostenditur verbum Christi, nõ sufficienter sed abundanter etiam laicos habere debere, & docere se inuicem, vel monere:* Here we are taught, that the laye people ought to haue the word of God, not onely sufficiently, but also with abundance, and to teache, and counsell one another. *Hierom. in 3. cap. Ep. ad Colos.*

And nowe to conclude what the learned Fathers, and antient Doctors haue said in this matter. Theodoretus saith: *Passim videas hæc nostratia dogmata non ab ijs solum teneri, qui sunt ecclesiæ magistri, populorumq; præceptores, sed ab ipsis quoq; sutoribus, fabrisq; ferrarijs, lanificibus, &c.* Ye may commonly see, that our doctrine is knowen, not onely of them that are the Doctors of the Church, and the Maisters of the people: but also euen of the Taylours, and Smithes, and Weauers, and of al Artificers: yea, and further also of women, and that not only of them that be learned, but also of labouring women, & Sewsters, and Seruants, and handmaides: Neither onely the Citizens, but also the Coun- *Lib. 5. de curãdis græcor. affect.*

Countriefolkes do very wel vnderstand the same. Yee maye finde, yea, euen the verie ditchers,& deluers, & cowheards, and Gardners,disputing of the holy Trinitie, and of the creation of all thinges. Thus we see there was a time before ignorance crept into the Church,and gotte the vpper hand,when the worde of God was not counted harde, and darke, and doubtfull: when children, and women, and seruants, and men of the Countrey had the knowledge of God, and were able to reason of the works of God. Then went it wel with them: they coulde not easily be deceiued, because they had that worde which bewrayeth the theefe:they caried with them like good exchaungers the weights,and touchstone,and were able to trie coynes whether they were true or false. Such were the people,such was the state of Gods Churche in those dayes.

Golde,and siluer,and lands,and possessions, are the portions but of fewe. They are not common to al alike. The wise man saith, House and riches come

Pro.19.

by

by inheritaunce of the Fathers. But the worde of God, the Law, and the Prophetes, the Apostles, the Euangelistes, the gift of the spirite, and the knowledge of God are giuen vnto al men: they are made common for all menne. If the word were ordained but for a few, then Christe was giuen into the worlde but for a fewe. The heauen was made, but for a fewe. The mercie and loue of God was but for a fewe. But the mercie of God is ouer al, and vpon al, and for all. Al haue right to heare the word of God, al haue nede to know the word of God.

Al haue sinned, and are depriued of the glorie of God. Therefore Christe calleth all, *Venite ad me omnes, &c.* Come vnto mee all yee that bee wearie and laden. Yong men and olde men: men and women: rich and poore come to me. God is no accepter of persons. It is not the wil of your Father which is in Heauen, saith Christ, that one of these little ones shold perish. Who wil, that al men shall be saued, & come to the knowledge of truth. God wil loke to him that is pore, & of a con-

Rom. 3.
Mat. 11.
Acts. 10.
Mat. 18.
1. Tim. 2.
Esay. 66.

contrite spirite, and trembleth at hys wordes. God wil regard such a one, and make him a fitte vessell to receiue hys truth. Upon him that is suche a one shall the spirite of wisedome and vnderstanding, the spirit of knowledge, and of the feare of God reste. Not only vppon the rich, the wise, and the learned: but vpon him that is poore, and of a contrite heart, and trembleth at his woords. Upon hym that humbleth himselfe vnder the mightie hand of God. He is the temple and the Tabernacle of the holy Ghoste. He that is humble in heart, shall be saued. God resisteth the proud, but giueth grace to the lowly.

Mat. 11. Therefore Christe saide, I giue thee thankes O father, Lorde of heauen and earth, because thou hast hid these things from the wise and men of vnderstāding, and hast opened them vnto babes. Euen to suche as haue no learning, whych reioice in nothing but in thee. The wise and learned of the woorlde can not heare them, can not see them: but they to whome it pleased thee to giue vnderstanding.

ding. It is thy mercie. Flesh and bloud cannot reach the knowledge of thy will. The spirite of the Father hath reuealed it. Christe saith: My sheepe heare my voice, and I knowe them, and they followe mee. They will not follow a stranger. My people are simple as shéepe: they are rude, and knowe not what they doe. Yet they knowe my voice, and followe me: they knowe their Shéepheard from a théefe: they followe not the call and voice of a straunger. So we see that God chaceth no mã away from hearing his worde: he loatheth not the poore, because of his pouertie, he refuseth him not: for he is the God of the poore: they be his creatures, S Augustine saith, *Deus in Scripturis, quasi amicus familiaris loquitur ad cor doctorum, & indoctorum*. Almightie God, in the Scriptures, speaketh as a familiar friend without dissimulation, vnto the hearts, both of the learned, and of the vnlearned. He abaseth hymselfe, and speaketh to their capacitie: for his will is, that all shoulde come to the knowledge of the truth and be saued. Iohn. 10. *Aug. ep. 3. ad Volusianum.*

Nowe let vs consider with what feare and reuerence we oughte to come to the hearing or reading of the worde of God:

Exod. 3. The Aungel of the Lord appeared vnto Moses in a flame of fire, out of the middest of a bushe. When Moses turned aside to see, God said vnto him, Come not hither: Put thy shoes off thy feete for the place whereon thou standest is holye ground. Againe, when God had appointed to speak vnto the people from Mount

Exod. 19. *Sion*, he said to Moses: Go vnto the people, and sanctifie them to day, and to morow, and let them wash their clothes, & let them be readie on the. 3. day, for the. 3. daye, the Lorde will come downe in the sight of al the people vpon mount *Sinai*.

The worde of the Lorde is the Bush, out of which issueth a flame of fire. The Scriptures of God are the mount, from which the Lord of Hostes doth shew him selfe. In them God speaketh to vs. In them we heare the wordes of euerlasting life. We muste be sanctified, and washe our garmentes, and be readie to heare the Lorde. We muste strippe off all our affe-

affections: we muſt fal do'
with fear: we muſt kno
ſpeaketh: Euen God thi
uen and Earth: God the
Lord Jeſus Chriſte: God,
iudge the quicke and the dead:
whome al fleſh ſhal appeare.

His worde is holie: Let vs take
into what hearts we beſtow it. Wh,
euer abuſeth it, ſhall be founde guiltie o
high treſpas againſt the Lord. We may
not receiue it, to blow vp our harts, and
ware proude with our knowledge: We
may not vſe it, to maintaine debate and
cõtentiõ: we may not vſe it to vaunt our
ſelues, or to make ſhew of our cunning.

The word of God teacheth lowlineſſe
of minde: it teacheth vs to knowe oure
ſelues. If we learne not humilitie, wee
learne nothing. Although we ſeeme to
knowe ſomewhat, yet knowe we not
in ſuch ſorte as we ought to know. The
Scriptures are the myſteries of God: let
vs not be curious: lette vs not ſeeke to
knowe more than God hath reuealed by
thẽ. They are ẏ ſea of God: let vs take

nowned in thē. They
let vs take comfort by
ily take hæd, they burne
gat gaze ouer hardly vpon
e blemish in their eye sight.
gen the people of *Israel* salwe the
in the desart, they said, Man Hue
is this? so they reasoned of it, whē
oke it vp in their handes, and be-
yelde it. They asked one an other, what
good it woulde do. The Scriptures are
Manna, giuen to vs from Heauen, to
fede vs in the desart of this worlde. Let
vs take them, and behold them, and rea-
son of them, and learne one of an other
what profit may come to vs by thē: lette
vs knowe, that they are written for our
sake, and for our learning, that through
patience & comfort of the Scriptures we
may haue hope. They are giuen vs to in-
struct vs in faith, to strength vs in hope,
to open our eies, and to direct our going.

If we withholde the trueth in vnrigh-
teousnesse: if we know our Masters wil,
& do it not: if the name of God be ill spo-
ken of through vs: the word of God shal

bee

be taken away from
nation which shal bring
thereof: God shall send
on, that we shall beleeue
heart shal condemne vs: an
beaten with many stripes.

Therefore we ought
giue heede to those thinges
heare: we must cõsider of them,
chew the cudde. Euerie beast that
eth not the cudde is vncleane, and not
for sacrifice. Let vs be pure in spirit, a
meeke in heart: let vs be gentle as be
commeth the Lambes of Christ: and as
his sheepe, let vs heare his voyce, and
followe him. Let vs be of a contrite
spirit & tremble at the words of God: let
vs when we know God glorifie him as
God. So shall God loke vpon vs: so shal
the spirit of wisdome & vnderstanding,
and of coũsel, & of knowledge, and of the
feare of God rest vpon vs: so shall we be
made perfect to all good workes: so shall
we reioyce in his saluatiõ, and with one
mouth glorifie God euen the Father of
our Lord Iesus Christ.

FINIS.